THE

DEVOVT CHRISTIAN

Communicant

Instructed in the two Sacraments of the new Testament, Baptisme and the Lords Supper.

And exercised in a holy conference with the heauenly Maiestie: whose Sacred oblation consisteth of Confession, Supplication. Petition, and a gratefull commemoration and thanksgining for blessings and mercies receiued.

By N. H. Preacher of Gods Word.
Nicholas Hunt

LONDON,
Printed by G. M. for Richard Moore, and are to be sold at his Shop in Fleet-street vnder Saint Dunstans Church. 1628.

THE DEVOVT CHRISTIAN Communicant

Instructed in the two Sacraments of the new Testament, Baptisme and the Lords Supper.

And exercised in a holy conference with the heauenly Maiestie: whose Sacred Oblation consisteth of Confession, Supplication, Petition and a grateful commemoration and thanksgiuing for blessings and mercies receiued.

By N. H. Preacher of Gods Word.

LONDON,
Printed by G. M. for Richard Moore, and are to be sold at his Shop in Fleet-street vnder Saint Dunstans Church. 1623.

TO
THE RIGHT HO-
norable Sr. IOHN COOKE
Knight, Secretary, and one of
his Maiesties most Honorable
Priuie Councellours, and to the
Worthy Lady, his vertuous
and Religious Wife: Grace
be to you and peace from God
our Father, and from our
Lord Iesus
Christ.

RIght Honourable Sir, and you my Honoured Lady; The infinite, endlesse, and bound-

leſſe deſires of mans heart cannot wiſh a more excellent thing then the grace of God, and peace by Ieſus Chriſt (which as euery other good & perfit gift) are from aboue, and come down from the Father of lights: the means of conueyance are the Word, Sacraments, and Prayer.

The Word of Faith which wee preach beeing nigh you, euen in your mouthes; (to ſpeake of it)

and

and in your hearts (to beleeue it;) herein the Author committeth to your hands, and commendeth to your hearts the consideration of the doctrine of the Gospels Sacraments, together with the exercise of deuotion. This catechetical tracte, whose obiect is Christ, and Subiect the Sacraments, immediately instituted by Christ; though it cannot enrich your Coffers, happily it may your consciences vn-

to such knowledge of Sacred mysteries, as doe transcend in value and worth, the Indian pearles and Arabian gold.

Whatsoeuer it affords concerning doctrine, and instruction, or pure and pious deuotion, this, this all is yours. Repute not your selues neglected in the simplicitie of the method, and plainnesse of the style: For in streams of this nature, the lamb should rather wade then the Elephant swim.

swim. Presuming you will neuer alienate your affections from it, (thirsting after sacred soule-sauing knowledge, and being sanctified, and sauouring the things of the spirit;) I here present vnto your view the Deuout Christian Communicant, interceding for grace and acceptance, which if you vouchsafe to grant, the Author shall not cease to petition the Almighty for you, to establish you in the

truth, to increase his saving graces in you, to guide you by his counsell, and after that bring you to glorie.

20 MA 59

Your Honours humbly deuoted

And in the ministerie of the

Lord Iesus to bee commanded,

Nicholas Hunt.

To the curteous Reader.

I Know how *Ascham* said of VIRGIL, that hee was nothing but *Homer* turned out of Greeke into Latine. *Numenius* censured *Plato* to bee no-

thing but *Moses* translated out of Hebrew into Greeke, and some haue censured *Cyprian* to bee nothing but *Tertullian* in a more elegant stile: and therfore not the industrie of *Gregorie*, or the iudiciousnesse of *Augustine*, or the diuine spirit of *Ambrose*, without the golden mouth of *Chrysostome*; the mellifluousnesse of *Bernard*, the eloquence of *Hierome*;

rome; or the pleasing vain of *Lactantius*; can content this curious criticising age. Various minds, affections, humours, iudgements, cause often vnmerited dislike. Notwithstanding loue being the loadstone which drew me to this labour, and an endeared affection vnto thee (Christian and Curteous Reader) that thou mightest increase thy knowledge

in

in these Sacred mysteries; I haue as little cause to be iealous of thine approbation, as thou of my sincere intention. My petition therfore to the Father of lights, the giuer of euery good and perfect gift, is this; that what herein was first written with pen and Inke, now is transformed by means of a new character, may by the Spirit of the liuing

God written not in Tables of ſtone, but in the fleſhly Tables of thine heart; that reading, thou maiſt know & vnderſtand; vnderſtãding maiſt practiſe what is taught thee, to the ioy of thine hart, the peace of thy conſcience, and ſaluation of thy ſoule. In concluſion, to cloſe with thee, happily thou maiſt want Diuine knowledge to reſolue and ſatisfie the ſcruples

of

of thy conscience, touching ceremonies, mysteries, premeditation, preparation, the present disposition of thy mind, or practise after thy communicating: and being not indued with the Spirit of prayer; I say vnto thee as once was said vnto S. Aug. by a supernaturall voyce, *Tolle & lege, tolle & lege*, take vp and read, take vp and read. God in his propitiousnes

nes & grace euer prosper thee and thine endeauors: and blesse thy house for receiuing this, like *Obed-Edoms*; for entertaining of the Arke. The Lord grant thee hereby to grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ. To whom all honour and glory is both now and euer to bee ascribed, Amen.

N. Hunt.

The Contents of the Booke.

VVHat a Sacrament is, pag. 1.10,11,12,

Many Sacramẽtal signes p,2,3,4,5,6,7,8,9.

Sacraments called misteries, why? p,13.

The parts of a Sacrament, p,14,15.

Confirmation no Sacrament, p,17. to 22.

Orders no Sacrament, p,22.

Penance no Sacrament, p.28.

Matrimony no Sacrament, 30.

Extreame vnction no Sacrament, p,31, to 35.

Sacraments why ordained, p,36,37

Two onely Euangelicall Sacraments p,39.

Of Baptisme, ibid. p,39.40.

Three things belonging vnto Baptisme, p,42.

The

The manner of administration, p, 43, to 47.
By who it is to be administred, 47.
Baptisme not absolutely necessary to saluation, p, 50, to 62.
Who may be baptized, p, 63.
Infants, whether they may be baptized, 66, to 70.
The ends of Baptisme, p, 70, to 75
The effects of Baptisme, p, 75.
Baptisme not to be reiterated, p, 79 to 87.
Of the Lords Supper. p, 88.
The outward signes and inward grace, p, 89.
Why there be 2 outward signs, p 90
Why the Lords Supper is called a Sacrament, p, 92.
Why it is called a Supper, p, 93.
Why it is called the Lords Supper, p 94.
The Lords Supper called
1 Liturgie, p, 95.
2 An oblation, ibid p 95, 96.
3 The Lords Table, p, 97, to 101.
4 A breaking of bread, p, 102.
5 A Communion p 103.
6 A congregation, 7, 104
7 The Eucharist, p, 104, 105.

The

The time and place of institution, p. 106, 107 109.
The actions of Christ at his Supper & their signification, p. 110, 111
Against Transubstantiation; the bread and wine after consecration are not turned into Christs body and bloud, p. 112, to 118
Why the bread and wine is called Christs body & bloud, p. 118, to 125
In what manner Christ is given and receiued in the Lords Supper, p. 125, to 135.
The wine so well as the bread to be receiued, p. 135, to 141.
All ought to communicate p. 141,
Of frequent communicating, p. 141, to 149.
The duty of Communicants before they come, p. 149.
All vnworthy Communicants eate not damnation unto themselues p. 153, to 156.
Of Examination, p. 159, 166.
Signes of faith, p. 162.
Why wee ought to eare in faith, p. 173.
The signes and properties of obedience, p. 165. to 167.

Mo-

Motiues to it p,168,to 170 174.
Of Repentance,p,171.
Why Communicants should bee penitents,p,175.to 177.
Thanksgiuing what it is,p,178.
Motiues to it,p,178,179,
Christian loue vrged,180,181.
Signes of charitie,p,182.
How we ought to be affected and disposed at our communicating, p,183,184.
What gesture we should use,p,185 to 202.
To receiue fasting not absolutely necessary,p,202,to 208.
Of priuate Communions,p,208, to 211.
How wee ought with our owne hands to receiue the bread & wine from the hands of the Minister, p, 212,to 215.
Meditations for the time of receiuing,p,216.
The after-practise of Communicants,p,223.
The Communicants Exercise.
A morning prayer,p,235.
An Euening Prayer,p,249.

A Prayer for England, and the reformed Churches, p. 263.
A Prayer for the Kings Maiesty, p. 265.
A Prayer for the Queene, pag. 267.
A Prayer for the Palsgraue and his vertuous Lady and their children, p. 269.
A prayer for the Nauy and Souldiers, p. 272.
A prayer to be vsed in these dangerous times, p. 273.
A prayer in time of the plague. p. 281.
A prayer for the afflicted in conscience, p. 283.
A prayer on the meditation of mortalitie, p. 286.
A prayer at the beginning of sickenes, p. 291.
A prayer for the sicke, p. 293.
A Thanksgiuing for recouerie from sickenes, p. 296.
A praier before the receiuing of the Lords Supper, p. 300.
A prayer after receiuing the Lords Supper, p. 303.

A prayer for a woman great with child. p. 308.
A Child-bed-womans Thanksgiuing, p. 318.

THE

59 AM 02 E

Of the Sacraments.

Q. *What is a Sacrament?*

A. It is (according to the ancient schoolmen) a signe of a holy thing: but according to the nature thereof, a Sacrament is a couenant of God his fauor to man-ward, confirmed by some outward signe, or

Rog. art. p. 148.

ſeale inſtituted by GOD himſelfe.

Q. Had the Church of God but two onely of theſe ſignes, or many?

A. Many: yet all of diuine inſtitution, exhibited and giuen either to particular perſons, or to the whole Church in generall. Thoſe ſignes which God gaue as tokens of his fauor to particular perſons, were either naturall, or ſupernaturall; naturall as was the tree of knowledge of good and euill, to *Adam*, a Sacrament to aſſure him, and his poſterity of eternall life, continuing in innocency, with-

Gen. 3. 3.

without preuarication, and transgressing of Gods paradisaicall precept: which was this; *Ye shall not eate of it.* Gen. 3. 3. Had he not eaten thereof, it should haue beene to him a (not essentiall, but sacramentall) tree of life, *i. e.* a Sacrament to assure him of Gods fauour and consequently of life euerlasting. Such a Sacrament or signe of Gods fauour to *Noah* and his offspring, was the rainebow; to ascertaine them that God would neuer sweepe and wash them away with an after-ouerflowing of water, as hee did the olde

Gen. 9. 9. 13.

world by the deluge.

Sometimes God declared his fauour to ſingular and particular perſons, as to *Abraham* by the ſmoaking fornace, * a ſupernaturall & miraculous thing, hereby giuing him to vnderſtand, that though his ſeed ſhould bee ſeruants vnto their enemies 400. yeares, yet afterwards, ſhould they come out in great abundance, with much ſubſtance, euen to the ſpoiling of the Egiptiãs of their iewels of gold, and iewels of * ſiluer: which came to paſſe the ſelfe ſame day that the time was fulfilled. Ex. 12. 41

* Gen. 15. 17.

v. 14. * Exo. 12. 35.

The

The miracles which *Moses* did before *Pharaoh* in the sight of the Egyptians, were all miraculous; presaging Gods gracious mercy towards the Israelites in their future deliuerance, which should bee with power, Gods stretched out arme; and wonderfull might. Of like nature was the fleece to *Gedeon* *, by which hee knew that GOD by his hand would saue Israel. So was the going backe of the sun (ten degrees) vnto *Hezekiah*, a token of diuine fauor, and a Sacrament to assure him of his recouery.

* Iudg. 6. 37.

2. Kings 20. 8. 11.

The bramble bush which *Moses* saw without cumbustion; that burned not; happily it was a token vnto *Moses* of Gods both might and mercy, that God as he was able, so in mercy and compassion towards his seruants, hee would preserue them in the fire of affliction: in which like Salamanders they should yet a little while lye and liue, and not bee consumed or brought to nought, by any tirannicall cruelty or extremity, which they should be put vnto.

To the whole nation and

and body of Iewes, were prescribed sundry sacrifices: God dealt not so fauorably with any people as with them. They had also *Circumcision*, the seale of Gods couenant betweene them, and the *Paschall Lambe*, both holy signes: this latter, in token of Gods gracious deliuering them out of Egipt.

The brasen Serpent figured out Christ, by whom, (looking on him with the eye of their faith) they should be healed, and holpen of all their infirmities, and euerlastingly saued.

In the time of the New

Testament, wee reade of sundry sacred signes: as
Mat. 3. namely * the apparition of the holy Ghost in the forme of a Doue at our Sauiours baptisme: to assure vs, that the spirit of wisedo me, grace, & sanctification resting vpon him, hee was that man which God the father had sanctified and set apart, that he might be vnto vs, *Wisdome, Iustification, Sanctification*, and *Redemption*.

2. Christs washing of his Disciples feet, was to confirme them and vs in the faith: that by his blood, we
1. Ioh 1. 7. should bee as S. *Iohn* saith; cleansed

clenſed from all our ſinnes.

Chriſts breathing on his diſciples, was a worke and act of his grace & fauor, & an embleme or figure of the ſpirits donation. 3.

His ſending of the holy Ghoſt after that vnto them in the forme of fiery, and clouen tongues: ſignifying the zeale and diuine eloquence they ſhould be indued with: the mighty ruſhing winde, ſignified the irreſiſtable power of that *ſpirit by which they ſhould ſpeake. 4. Act. 6. 10.

Theſe Sacraments or holy ſignes were particular: others in time of the Goſ-

pell, were generall, appertaining to the whole Church militant: A Sacrament of this propriety, diuines define to bee a Ceremony of Christs proper institution, and immediate ordinance, wherein by some earthly and outward element, hee fully sealeth vnto vs the promise of the Gospell, to wit; that hee doth freely giue remission of sinnes, his fauour, and euerlasting life, to euery *penitent, and beleeuing christian, for his propitious and meritorious sacrifice. And such Sacraments in the New Testament, wee finde.

What a Sacrament of the N. T. properly is.

*Mat. 28 19 Marke 16. 16. 16. Io. 3. 5.

finde onely to bee * Baptisme, and the Lords supper. Luke 22. 19. 1. Cor. 11. 24. Other Sacraments may be Sacraments *significandi & admonendi*, apt for signification and admonition, but these are Sacraments *obsignandi, & obstringendi*, which seale to vs Gods promises, and also binde vs to the keeping of ours. And therefore their opinion is not amisse who would haue these ceremonies ordayned by God vnder the law, and by Christ in time of the Gospell, to bee called Sacraments, because as *Sacramentum*

Acts 2 38

Baslingius in his Cat. p. 290.

mentum was among the Latines a forme of a ſolemne oath in time of warre, wherby the ſouldier did vow and deſtinate himſelfe to ſerue his generall, and the generall in like manner did binde himſelfe to his ſouldiers: ſo alſo by the vſe and inſtitution of theſe holy ceremonies, after that GOD hath promiſed to bee our God, and giue vs ſaluation, hee doth in like manner binde vs as it were with a ſolemne oath, before himſelfe, men, and angells, to ſerue him and none other. In this ſence *Tertullian* ſpeaketh:

speaketh: *We are called to the warfare of the liuing God, euen then, when we answer to the words of the Sacraments.*

Q. How comes it to passe that they are sometimes called misteries, whence was the originall of the word?

A. It came first from the Greeke Church, which termed a Sacramēt μυστήριον, a mistery of μύω to shut vp, as containing in it some secret close and hidden thing, whose sence and signification, is not by and by attained vnto, vnles we first haue beene entred into the diuine principles of religiō.

Q. Of

Q. Of how many things doth a Sacrament consist?

A. Of two things, as some say; of the word and the element: *Accedit verbum ad Elementum, & fit Sacramentum. Augustine.* When the word commeth vnto the Element, it is made a Sacrament: and not before; because a Sacrament can neuer be without a promise, and then when both these are present in the lawfull vse of the Sacrament, there God doth not mocke vs with empty signes, but what hee hath promised, that hee giueth indeed, to wit; forgiuenes of

Bastingius Cat. p 291

Locis com. de signis sac. p 404.

of sinnes, and saluation for Christs sake.

Iræneus distributeth a Sacrament into things terrestriall, that is to say; water in Baptisme, and bread and wine in the Lords Supper: and things celestiall, the body and bloud of Christ. But these do not so fully comprehend the nature and substance of a Sacrament: Saint *Augustine* omitteth the thing signified: and *Iræneus* the word of promise in their bipartition of the Sacrament.

Musculus concludes that it must consist of three parts, the element, the word

word of promiſe, and the inuiſible grace, or thing ſignified. As for the element*, the body receiues it, becauſe it is an externall thing: but the promiſe is receiued into the ſoule, the heart, the minde. And of neceſſity the word muſt be annexed vnto the element, for ſignification and better aſſurance.

Pet. Mar. loc. comp. 677.

Q. What thinke you of theſe fiue popiſh Sacraments, Confirmation, Orders, Penance, Matrimony, and extreame Vnction: hauing ſome of them neither outward element, nor word of promiſe.

A. Con-

A. Confirmation was neuer a Sacrament of Christ his institution, but part of christian discipline in the primitiue Church, the originall whereof, was nothing else but an examination of such as in their infancie had receiued the Sacrament of Baptisme, & were then beeing of good discretion able to render an account of their beliefe, & to testify with their own mouthes, what their sureties in their names had promised at their baptisme: which confession beeing made, and promise of perseuerance in the faith by them

Rog. art. p. 150.

them giuen, the Bishop by sound doctrine, grace, aduice, and godly exhortations, confirmed them in that good profession: and laying his hands vpon them, prayed for increase Gods gifts in them.

Musculus loc. com. p. 407.

In this Sacrament what is the element, where is there one word of Christs institution? The Apostles (as wee reade euery where in the Acts) confirmed by doctrine and exhortation, not as popish Prelates doe now; with the chrisme or consecrated oyle, confect, and made of oyle of Oliue & balme: they neuer boxed

Act. 14 21 22. 16. 5. 15. 32. 18. 23.

any

any on the eares, nor crossed the foreheads of any with oyle: were euer these their words? I signe thee with the signe of the crosse, and confirme thee with the chrisme of saluation, in the name of &c.

Did they euer teach that hereby sinnes were pardoned, Baptisme perfected, christians strengthened, or that the holy Ghost was exhibited to the full.

What outward signe is there in Confirmation to assure vs of all this? they say imposition of hands.

Indeed Christ layde his hands on children, but ther's

Marke 10

ther's no mention made of any one of these effects. The Apostles laid their hands on whom they baptized, that the invisible gifts of the holy Ghost might come down into them. But the gift of miracles long since ceasing, what need we therefore retaine the ceremony?

But to ascribe such effects therto, is little better then Antichristian blasphemy. Saint *Paul* applyeth Corroberation and confirming in the faith to a work of Gods spirit; and S. *John* (which is all one) to the holy Ghost, which he calleth

Eph. 3. 16.

1. Ioh. 2. 27. 28.

an

an anointing: but papists attribute this and much more to a Bishops crossing with greasy oyle, and the boxe hee giueth the party confirming on the eare, to minde him (as they say) of fighting the spirituall battell, as a souldier of Christ. *Hæc sunt meranugamenta*, saith *Peter Martyr*, these are toyes, trifles, and meere fooleries.

Againe to ascribe saluation vnto their chrisme and oyle consecrated, and not vnto Christ onely, are things incompatible, and can no more stand together, then *Dagon* and the *Arke*,

Arke, light and darkeneſſe, Chriſt and *Beliall*, it is a moſt dangerous and damnable doctrine, and therefore neuer of Chriſt or his Apoſtles teaching.

2. Orders is no Sacrament of CHRISTS inſtitution, though lying and diſorderly papiſts audaciouſly and peremptorily haue publiſhed that they were euen from Chriſt his time, and his * Apoſtles: and more boldly yet, but moſt falſely; that Chriſt was their author. *Amongſt the rabble of Romiſh Locuſts, ſome are exorciſts or coniurers, very skar-crowes; who ſprinkle

*Teſt. Rhem. ann ot. marg. p. 572.

*ibid. annot. in Luk 22.19.

ſprinkle holy water to expell the deuill. O vaine attempt! for Sathan, *the euill ſpirit, walking through dry places, ſeeking reſt, findeth none:* but finding Romiſh Synagogues fit for him to reſt in, he will be amongſt them, and I feare mee, in them, for all their holy dewes, waſhings, ſprinklings. Did Chriſt euer giue order for any ſuch orders? Their Lectors, Deacons, & Subdeacons, who reade the firſt and ſecond Leſſons, the Epiſtles and Goſpels, are not much to bee found fault with, but that they take vp too much roome

Luke 1. 24.

Frustrà fit per plures, quod fieri potest per pauciores.

roome when one might very well execute their office. As therfore the Iewes wickedly againſt Chriſt, cryed away with him, away with him: we may well and worthily call and cry againſt them, neuer to be troubled or cumbred with ſo needleſſe a crue, ſo vnneceſſary a company. And as for their *Acolytes* or candle-bearers which are *aqua-compoſitors wine-ſophiſticators*, & herein Sacrament corrupters, and peruerters: who mixe water with wine, contrary to Chriſt his inſtitution, & beare it vnto the altar for their owne, not Chriſts ſupper:

ſupper: where, when, and with whom left Chriſt any ſuch order? Or to light candles at noone day? I am ſure Chriſt his ordinance was rather that people ſhould haue the light of the word, which theſe with-hold, cauſing people to ſit in darkeneſſe and in the ſhadow of death.

What warrant hath the Prieſt nor being able with oyle miraculouſly to cure the diſeſed (as the Apoſtles * once did) to bee now ſo ceremonious and groſſely ſuperſtitious, as to annoynt the ſicke? To make his maker in the Sacrament, doth

Mark. 6. 13.

he worke in Gods name, in transubstantiating bread & wine (as hee sayes;) into our Sauiours body and bloud? His sacrificing for quicke and dead, what is it but foolish vaine and abhominable, and worse then Iudaisme, learn'd he this of Christ, or his Apostles? And who gaue him authority to impose sinnes-satisfactory penance on transgressors? These sonnes of *Belial* take too much vpon them. Can any thing wee doe, without Christ, answer Gods iustice, procure our peace, make our atonemēt? then need we not Christ,

Christ, we may be our own Saviours. Are these the offices of their orders? they are too too officious, and in their workes of supererrogation: Christ requireth of them but to bee sheapheards, and feed his sheepe, to doe this, and leaue the other vndone.

And let them, who glory in their many monstrous and hideous orders, whose very titles (of Porter, Priest, Acolyst, Exorcist, Lector, &c.) are able to astonish the simple, and affright the fearefull, without blasphemy if they can, let them say it; that either they

were ordinances of Christ, or left to the Church by Apostolicall authority.

3. What outward signe hath Penance to make it a Sacrament? Imposition of hands: say some Papists; but that cannot assure of grace and mercy: and remission of sinnes is better expressed by the word, then signified by imposition of hands. Who euer laid his hands on any to forgiue sinnes, and giue life euerlasting, or the assurance of either? Sighes and groanes say others are signes of Penance. True indeed, they are visible signes

of

of vnfained repentance, and of new obedience purposed, not of their Penance imposed. Did Christ or his Apostles in any their sayings or writing enioyn impossibilities to any penitents, as to make confession of all their sins particularly with the circumstances of time & place, & satisfactiō by deeds to make amends for all their transgressions? Can any in any measure satisfie for their sinnes? none will derogate so much from Christs merits, but popish merit-mongers. Or did Christ ordaine, that besides confession of sinnes, any

2.

* see Test. Rhem. annot in Col. 1. 24.

3.

any ſhould proſtitute themſelues at the feet of a Prieſt, to croſſe their breſts, and call vpon their ghoſtly Fathers for a *benedicite*, or abſolution; as if it were in their power to forgiue ſinnes? therefore this being not to bee proued, it followeth that Penance is no Sacrament.

4. Matrimony hath neither outward element, nor preſcribed forme of adminiſtration, nor annexed promiſe, as a Sacrament ſhould, and as Baptiſme & the Lords Supper haue.

2. This was ordained of God himſelfe in time of mans

mans innocency: but the Sacraments of the New Testament were instituted by Christ in time of the Gospell.

3. It was no Sacrament to the Fathers, in the time of the law; and therefore is no Sacrament vnto vs.

Extreame Vnction was neuer a Sacrament of diuine ordinance. S. *Iames* bids those of his time that they should call for the Elders of the Church, which should annoint them calling on the name of the Lord. The reason is this, because as the Apostles healed many in those dayes

5. Iam. 5.14

Mar. 6. 13.

onely by anointing of them: ſo as yet was this miraculous kinde of cure in vſe: but now this ceaſing, to apply the ſigne, and anoint with oyle, is vaine ſuperſtition.

No. The braſen Serpent was no longer kept for wounded or diſeaſed perſons to looke vpon, then it had power to heale.

They hauing neither the right oyle, nor the oyle (if they had it) its ancient vertue, to what end is all their labour in greaſing the grieued body of the ſicke aud diſeaſed?

Though it heales not the

the body, yet it benefits the ſoule, ſay Papiſts; for the oyle is hallowed by a Biſhop, wherewith the Prieſt anoints the ſicke perſon vpon the eyes, eares, mouth, noſe, hands, and feet vſing this forme of words: By this oyle God forgiue thee thy ſinnes, which thou haſt committed by thy eyes, eares, noſe, mouth, hands, and feet: All the Angels, Archangels, Patriarches, Prophets, Apoſtles, Euangeliſts, Martyrs, Confeſſors, Virgins, Widdowes, Infants, heale thee.

Rogers Articles p. 157.

They might in their

prayer haue inſerted, *Iuno Lucina fer opem*, and haue beene holpen and deliuered from their paine and perill, as ſoone as by that rabble of names, and all one; for God heareth the praiers of none but of ſuch as aske in the name of* Chriſt. If forgiueneſſe of ſinnes bee for Chriſts ſake, then will God not iuſtifie any for a greaſy oyntments ſake. There can be no ſuch ſauour in it, that God ſhould be delighted therewith, as with that precious oyntment of the holy ſpirits graces powred out on our Sauiour, making his very

*Io.16. 23. 24. Io 14 13. 5.16.

Cant.1.5.

very name odoriferous, his nature ſanctified much more, in and through which wee are redeemed, Gods wrath pacified, & all our ſinnes for his ſacred merits pardoned. To aſcribe vnto greaſy oyle the merit, and power of Chriſt his death, is a blaſphemy againſt Chriſt, and a vilifying of his precious blood ſhedding. Neither was this therefore any ordinance ſacramentall either of Chriſt or his Apoſtles, but (as the other foure were;) fictions of popiſh braines.

Q. To what end hath Chriſt ordained Sacraments

in

in his Church?

1. A. To be the badges of our profeſſion, and cognizances of our Chriſtianity, and markes of difference to diſtinguiſh vs by from all vngodly ſects and hereticks, all Turkes, Iewes, and Infidels, and namely the Iacobites who deſpiſe the Sacraments, and imprint the croſſe on their foreheads and armes, glorying in this their character of chriſtianity.

2. Not to conferre grace* of the worke done as papiſts teach, but (as ſounder heads then in popery are any, ſay;) *That they might be*

* *Ex opere operato.*

be certaine witnesses, and effectuall signes of grace, and God his good will toward vs. Marke 16. 16. Acts 2. 38.

To quicken strengthen and confirme our faith, for which end the Sacraments are called by those names* they are Sacraments of: as the cup after consecration, the communion of Christs bloud, and the bread, the communion of his body, and Baptisme the* lauer of regeneration, or washing of the new birth. For the confirmation of the Iewes in the faith, now newly beleeuing, Saint *Peter* calleth on

3.

* 1. Cor. 10. 16.

* Tit. 3. 5.

Act. 2. 38

on the Iewes to admit of Baptisme, that they might be assured of their sinnes remission, so well as the holy Ghosts donation; whose sinnes lay heauy on their consciences, God hauing as yet not sealed by Baptisme any pardon vnto their soules and consciences.

4. That all wee which are partakers together of * them, as we are bound, may bee stirred vp to foster and maintaine mutuall loue vnder one head, euen Christ.

* 1. Cor. 12. 13. 1. Cor. 10. 17. Eph. 4 5.

5. That so often as wee come vnto them, wee may professe and testifie our obedience

bedience to our Sauiours ordinance and institution, and bee thankefull for the vnspeakeable benefits contained in them.

Q. How many Sacraments hath Christ ordained in his Church?

A. Onely two: in which by some earthly and outward elements, he promiseth euerlasting fauour and felicity to such as with true *faith and repentance receiue the same.

Q. What are they?

A. Baptisme *, and the *Supper of the Lord.

Q. What is Baptisme?

A. *Augustine* calleth it a

* Mar. 16. 16. Act. 2. 38. Io. 6. 54.

* Mat. 28. 19.

*1. Cor. 11. 23.

Luke 22. 19. a Sacrament of faith, *Chryſoſtome* the Seale of faith, others a ſymbole of affliction, a ſigne of our chriſtian profeſſion, a Sacrament of initiation, an embleme of our regeneration, ſanctification, and incorporation into Chriſt our Sauiour.

Ro. 6. 3. 1. Cor. 6. 12. 13.

More plainely and perfectly it may thus bee defined: Baptiſme is an outward waſhing with water, commanded by * Chriſt, to aſſure me that my ſoule is by the bloud of Chriſt and his bleſſed ſpirit as certainely cleanſed from the defilement of ſinne, as filth by the outward waſhing

* Mat. 28. 19.

Act. 22 16

of

of water is purged and expelled from my body. 1. Pet. 3. 22.

Q. What is it to be baptized by the bloud and spirit of Christ?

A. To bee baptized by the bloud of Christ, is for that bloud which hee did shed for vs, in his sacrifice on the crosse, at Gods hands freely to receiue remission of all our sinnes: which diuines call the washing of iustification. 1. Ioh 1. 7. Col. 1. 14.

To bee baptized by the spirit, is through his gracious working, and blessed operation inwardly to bee renued, which is termed the washing of sanctification. Eph 5. 26. Ioh 3. 5.

tion.

tion. Tit. 3. 6. 1. Cor. 6. 11.

Q. In Baptiſme as touching the matter thereof, how many things are required?

A. Three:

1. The ſigne, which is the * water, and the rite or ceremony by diuine inſtitution appertaining to the element.

* Act. 8. 36. *Vrſin. Cat p. 430. Perk. in Gal. p. 214.*

2. The things ſignified by the ceremony, which are the ſprinkling of the bloud of Chriſt, the waſhing and cleanſing of our ſoules from ſinne, * ſanctification by his ſpirit, mortification of the old man, and viuification of the new.

* 1. Cor. 6. 11. Tit. 3. 5.

3. The

3. The cammandement for manner of administration, together with a gracious promise whereby the signe may be of power and efficacy, and apt to confirme vs in the faith, of enioying the things by outward washing signified.

Q. In what forme or manner ought Baptisme to be administred?

A. In the name of the Father, Sonne, and holy Ghost, *i.e.* with inuocation of the Trinity: and in this sence the * name of our Lord Iesus Christ is put for invocation, or calling on his name. *Iacob* adopting

1.

* Col 3. 17.

ting *Ephraim* and *Manasses*, let them bee mine, said he; and let my name be called on them: so God in token that wee are his children, and members of Christ, and temples of the holy Ghost, willeth in baptisme his owne name to be called on vs: and moreouer that we might giue our selues to his worship and seruice, being not distinguished by *Paul*, *Cephas*, * or *Apollos*, neither baptized into their names.

* 1. Cor. 1. 13.

2. βάπτω βαπτίζω

With the pronouncing of this forme of words, the child is either to be dipped into the water, or sprinkled with

with the element. The originall word signifieth to dippe, drowne, sinke or plunge vnder water: to wash and sprinkle also. And howsoeuer dipping doth more fully represent our spirituall washing then sprinkling, as our fellowship with Christ in his death, and our mortification of sinne, in the dipping of the body vnder the water: the buriall of all our sinnes, by staying vnder the water: our resurrection from sinne vnto newnesse of life, by our comming out of the water: and moreouer the Apostles baptizing

zing men and women, vſually dipped them. And though in the Eaſterne & hotter countries children are plunged vnder the Sacramentall element, yet it is not expedient that wee ſhould vſe the ſame ceremony. Such is the frigidity of the ayre, and element or water, in this our Northerne Climate, and tenderneſſe of the infant; that all theſe working vpon the weakeneſſe thereof, the life of the infant might often be endangered. For the health and life-ſake of the new borne infant, ſprinkling is to bee vſed and not dipping.

dipping. It is no matter of moment that lyeth in these things. Washing is both wayes, by dipping or sprinkling, and Baptisme by washing with water, for the matter is effected: and in the name of the Father, Sonne, and holy Ghost in regard of the forme, or manner of administration, hath its essentials, and is wholly wrought. *Vrsin. Cat. p. 429.*

Q. By whom is Baptisme to be administred?

A. By those onely which haue power to preach the word; for Baptisme is part of the publike ministery which none may execute *Mat. 28. 19.*

execute without a calling. Rom. 10. 14. Heb. 5. 4.

Secondly in lay persons it can be no lesse then sinfull presumption, because they cannot be perswaded of the lawfulnesse of this action, hauing neither precept from God, nor president of the Godly for the same.

Thirdly: though *Zipporah* Exod. 4. circumcised her sonne, yet her particular example (wherein may bee seene much weakenesse) and wickednesse can neuer be a sufficient warrant for midwifes to administer Baptisme amongst vs.

1. *Zipporah* did it in the presence

presence of her husband, when there was no neede.

2. To preuent her husband.

3. In anger and choller, casting the fore-skin at his feete, like an incredulous Midianite and circumcision contemner.

4. Without any reuerence towards him: like a loude crying woman, shee brake out into opprobrious virulency, giuing him foule language, saying: *Thou art vnto me a bloody husband.* Exo. 4. 26, 28.

In this none godly wife, directed by the spirit, will iudge her example a warrantable

rantable patterne for laypersons or midwifes to imitate.

Ignorant and erroneous Papists, who tie saluation vnto Baptisme, and teach that children dying without their christendome (as they terme it) are damned, they may auerre and maintaine (as once Saint *Augustine* did) an absolute necessity of Baptisme & by consequent grant a dispensatiō vnto midwifes to baptize.

To holde it absolutely necessary, as if none could be saued but those that are baptized, and that they which die without it are dam-

damned; we repute a doctrine of deuils, most vncharitable and vnwarrantable, because not the want, but the contempt of Baptisme is alone damnable.

Circumcision was as necessary to the Iewes as Baptisme is to vs. GOD threatned to cut off the vncircumcised male from his people, yet all perished not which died before the 8.th day, the day of circũcision.

It would then haue beene extreame iustice and rigour in the Lord (who willeth not the death of a sinner) to haue deferred it one day, one houre, one minute.

Iosh. 5. 4. 5. 7.

The Israelites for forty yeares together, during the time of their perigrination through the wildernesse, were not circumcised, because of their indisposition after that to trauaile, before they had beene whole: now what a bloudy conclusion were it, to determine peremptorily hereupon, that they were all damned that dyed in the meane while, within the compasse of these 40. years

Dauids childe dyed the seuenth day, a day before it could by the * law bee circumcised (yet cryed he not out, it is dãned) but perswaded

* Leu. 12. 2. 3. Gen. 17. 12. 21. 4.

ded himselfe of his childs saluation, as may appeare both by his * words and workes. If he had thought all vncircumcised had beene damned, hee would neuer haue comforted himselfe in such wise as he did, but haue exceeded in most bitter lamentation: he would haue sorrowed in as great measure for this child, as euer he did for his son *Absolō*.

* 2. Sam. 12.18.19. to 24.

Againe it is both folly and vanity to place saluation and damnation in the handes and libertie of mortall men (whose breath is in their nostrils) as of the parents that

2. Tim. 2.19.

Rom. 9. 11.13. Mal. 1. 2.

ſhould bring them, or of the miniſter that ſhould baptize them: whereas eternall life and ſaluation ſtandeth ſure on the brazen pillar of Gods eternall election, and vpon his mercifull promiſe in his couenant; It reſteth not on the will & pleaſure of any man, for God ſaid of *Iacob* before he was circũciſed, yea long before hee was borne, or had done either good or euill; *Iacob* haue I loued. If all vnbaptized periſhed, what a heauy croſſe and vexation of minde would the death of new-borne infants bee vnto their parents?

rents? it would (if they were so perswaded;) make many tender-hearted mothers, not only as *Mary*, to go vnto the graue to weep, but to die, vanish away, and be no more seene.

These absurdities follow this doctrine,

1. That grace is not conferred on any without Baptisme, whereas many beliued, repented, and were endued with the holy Ghost, before they were baptized, as the Iewes to whom *Peter* preached, the Samaritanes Acts 8. 12. the * *Eunuch*, *Cornelius* (Acts 10. 47.) the *Centurion*, and

Acts 2. 4
*Act. 3. 37.

others; who all had faith before Baptisme: and therfore without Baptisme might haue beene saued. But in the contrary some neither on the instant haue faith, nor afore, neither afterwards, though dayly they pertake of the Sacrament: But like* *Iudas*, *Ananias* and *Saphira**, *Simon Magus*, the old Israelites, and the wicked Corinthians, participate they not with the things by the Sacrament signified.

*Io 13.26.
* Acts 5.
Acts 8.13.
1.Cor.10.5.
1.Cor.11.27.

2. It would follow that the outward washing clenseth vs from sinne, and consequently saueth vs; which

which is absurd to thinke: for Baptisme is but a * figure hereof. Christ his precious bloud worketh this, the corruptible element is of no such efficacy: as may appeare by these small places of Scripture. Eph. 5. 27. Apoc. 1. 5. Mat. 3. 11. Tit. 3. 5. Ioh. 3. 5. 1. Cor. 6. 11.

*1. Pet. 3. 21.

3. That whosoeuer are baptized, though afterward they beleeue not, may notwithstanding be saued.

4. That the theefe on the crosse which was neuer baptized went to hell, for all Christs promise; *This day thou shalt be with me in Paradise*; which to averre

were blaſphemy againſt Chriſt, and to make him the author of vntruth.

5. That children and infants may bee damned for the negligence of others, not beeing timely enough brought vnto Baptiſme, and periſh without any their owne default: which is to accuſe God for cruelty and iniuſtice.

I would know a reaſon* *Cur infans culpam alienam luet*, why an infant ſhould be puniſhed for the offence of the parent, miniſter, or any other.

* Bucanus loc. com. 47. p. 638.

This opinio of the neceſſity of Baptiſme vnto ſaluation:

Concil. L. 4. Can. 100.

tion: was long agoe condemned by the Councell of Carthage.

The iudgement of *Thomas Aquinas* doth directly crosse this popish vncharitable tenent: Then infants saith he, may be baptized *Baptismo flaminis*, with the holy Ghost, when they cannot *Baptismo fluminis*, outwardly be washed with the sacramentall element, deaths properation, preuenting all others preparation.

S. *Ambrose*, when *Valentinianus* came towards him, but dyed in his iourney, without Baptisme; *Eum* *Lib. de vita Valent.*

Eum fuisse baptizatum voto et voluntate, licet non reipsa per aquæ lauacrum; hee said thus of him: that though he was not actually and really baptized by him, yet intentionally in will and desire he was. And indeede not so much the want, as the contempt is pernicious and damnable. Baptisme and circumcision agree in this, that as in old time hee that was not circumcised, and being of age and yeeres of discretion, refused and contemned it, was to bee cut off from the congregation of the true Israelites, and not to bee numbred a-

Gen. 17. 14.

mongst

mongst them: so if any are of vnderstanding and yeeres before Baptisme is offered vnto them, if they may haue it & willfully, & wickedly despise it counting the seale of Gods couenant an vnholy and vnnecessary thing, they shall be cut off and not counted amongst the congregation of the faithfull here, nor hereafter haue any inheritance in the kingdome of heauen with the Saints.

Finally the custome of the Church will in this point well satisfie vs: for in Thessaly or Thessalia, Baptisme was celebrated but once

Soc. lib. 5. c. 22.

once a yeere, namely at Easter.

In other places it was administred at the most but thrice, vntill within a few hundred of yeeres: which the Church would neuer haue permitted, if the learned among them had been otherwise then we are now opinated.

Constantine the great, the first christian Emperor, howsoeuer it was superstition in him to desire to bee baptized in no other place then in the riuer Iordan, in which our Sauiour was baptized; and remisnesse to deferre it vntill he was 65. yeeres

yeeres olde, and nigh his death: yet this sheweth that in those dayes they were not perswaded of the absolute necessity thereof vnto saluation, as Papists now hold and maintaine, * but heretically; as euidently and at large appeareth.

* Marke 16. 16.

Q. who ought to bee admitted vnto Baptisme?

A. All * nations: that is; all sorts of people, and all of all sorts of people professing repentance and faith in Christ: of whom wee may probably hope that they are in Gods couenant. Turkes and their children, renouncing their Mahu-

* Mat. 28. 19.

Mahumetiſme, Iewes and their new-borne babes, forſaking their Pſeudo-Iudaiſme, heathens abandoning their Paganiſme; Papiſts and their infants, if the parents of theſe doe but outwardly profeſſe their hearty embracing of chriſtian doctrine, and faith in Chriſt crucified, and deſiring chriſtian Baptiſme will promiſe to bring them vp in the right faith, they may and ought to be admitted: children ſo well as elder perſons.

1. Otherwiſe our condition vnder the Goſpell ſhould bee worſe by farre then

then theirs vnder the Law: God promiſed that hee would bee not onely their God, but the God of their ſeede. To this *Peter* alludeth, ſaying; the promiſe is made to you and to your children. Act. 2.38.

2. Chriſt delights in the ſociety of tender infants, inuiting them vnto a communion with him, louingly imbracing them with the armes of his mercy, promiſing them the kingdome of heauen. Mark. 10. 16. *Luke 18. 15.

3. Infants were commanded by him to bee circumciſed: but Baptiſme ſucceedeth circumciſion. Gen. 17.7.

Col.

Col. 2. 11.

Against which Anabaptisticall oppugners of pædo-baptisme, *i.e.* the baptizing of infants; thus argue:

Ob. 1. *Anabapt.* There is no expresse commandement for baptizing of infants.

Sol. Not κατὰ τὸ ῥητὸν, literally and word for word, that men, and women, rusticks, and Citizens, Emperours, Kings, Courtiers, mekanikes, tradesmen, artificers, and the like: yet are they included in the generall commission giuen to the Apostles. It were infinite to rehearse the particulars

Mat. 28. 19.

of

of all generalls, and set downe the ages, sexes, sorts, states, and conditions of them which are admitted: enough is included in those words of our Saviour: *Baptize all nations &c.*

Infants may not be baptized, because * they are not capable of instruction, and cannot bee made Christs disciples. Ob. 2. * Mat. 28. 19.

The consequence is false that none are to bee baptized, but the formerly-instructed; such as Christ willeth his Apostles to instruct were men and women, and such as were capable An.

pable of inſtruction and apt to be taught, not infants who cannot diſcerne betweene their right hand and their left.

Ob. 3. They beleeue not, therefore are not to be baptized, becauſe it is ſaid, whoſoeuer beleeueth and is baptized &c. Marke 16. 16.

Anſ. Indeed actuall faith, at leaſt profeſſion of the ſame is required of ſuch as are of yeeres of diſcretion, otherwiſe *Simon Magus* could not haue beene baptized if he had not beene a formall beleeuer, who in truth beleeued not; but was a diſſembling hypocrite. Infāts haue

haue an inclination to faith, potentially and vertually they beleeue, hauing (if they belong to God) the seed of faith and all grace in them, and profesſe faith by their ſureties, whereas they that neither actually, and indeed, neither by profeſſion, nor by inclination beleeue, are not to be baptized.

This ends the controuerſie with all except wrangling Anabaptiſts, namely; In that the Apoſtles baptized whole families. Acts 16. 15. 33. 1. Cor. 1. 16.

Confeſſing faith ſay the Anabaptiſts. Reply

But

But this is a friuolous cauillation againſt the true meaning of the holy Ghoſt, who (in all the hiſtory of the Apoſtles Acts) excludeth not any one of a houſhold.

Againe, *a non ſcripto, ad non factum mala eſt argumentatio*: Its ſilly to argue that the Apoſtles neuer baptized any infant, becauſe wee no where reade it: by like reaſon the Apoſtles themſelues ſhould not be baptized, becauſe it is no where read.

Q. Why ought Baptiſme to be admitted, and adminiſtred?

A. 1. For

A. 1. For our faiths confirmation, that afterward beleeuing and repenting, wee may bee assured that we haue right to saluation, and that all our sinnes shall bee blotted out, &c. Acts 3. 19. * Marke 16. 16. Acts 22. 16. Ro. 6. 3. Tit. 3. 5.

2. To teach vs mortification of sinne, and newnesse of life. Rom. 6. 3.

3. To acquaint vs with our communion and vnion with Christ, of beeing * members incorporate into Christ our head, whereby wee haue right to all good things both of this life,

* 1. Cor. 12. 13.

life, and that which is to come.

4. To admoniſh vs of conformity with Chriſt our head in bearing the croſſe, that as hee endured many extremities, was baptized with the * baptiſme of affliction: ſo in imitation of Chriſt ſhould we (as we profeſſe in Baptiſme we will doe) patiently ſuffer any aduerſity and affliction, looking to Ieſus (as the Apoſtle ſaith) the author, and finiſher of our faith, who for the glory that was ſet before him endured the croſſe, &c. Heb. 12. 2.

* Mat. 20. 22.

Heb. 12. 2.

5. For a notification of our

our christianity: to marke vs out for members of the visible Church. *Noab's* arke (whereunto S. *Peter* compareth Baptisme) was easie to bee knowen from other buildings, by the floting alone vpon the water: so the Church by true Baptisme. Hence was it that the *Eunuch*, *Cornelius*, the *Iayler*, *Lydia*, and others; so soone as they were made christian Disciples, were forthwith baptized. Herunto *Peter* exhorts the Iewes, Acts 2.38. It was the next thing was done to any after their conuersiõ. If any deferred the same they were disli-

1. Pet. 3. 21.

ked, what euer their ends and aimes were. As *Constantine* the great, deferred his baptisme, that he might receiue it at the riuer Iordan, where Christ was baptized, as saith * *Theodoret*: and in the same delay did his sonnes follow him: *Constans, & Constantinus, Valens, & Theodosius*, as hath *Athanasius, Theodoret*, and *Socrates* in their bookes. So the *Clinici, & Grabatorij*, so called; deferred it vntill their last sickenesse: but not without a generall dislike of the sincere Fathers, *Basilius, Nazianzen, Chrysostome*, & *Gregory* of *Nyssen*; who

*lib. 4. c. 14.

who therefore inueighed againſt the ſame in their writings, for that they refuſed to be ſeene with the badge of chriſtianity ſo long, and neglected the ſigne of the viſible Church.

Q. What are the fruites and effects of Baptiſme?

A. By it as an inſtrument the holy Ghoſt * in ample manner is powred out vpon vs, with his gifts, faith, hope, charity, ſorrow for ſinne, and other graces; and of Chriſts fullneſſe we all receiue. Ioh. 1. 16. and all this is through a holy remembrance of the order and end of our Bap-

* Tit. 3. 6.

tiſme, and conſideration of our promiſe made therein, working a carefulneſſe of gracious performances.

2. Standing to the order therein, in time beleeuing & repenting; though natures corruption and originall ſinne, be not vtterly aboliſhed thereby, yet in reſpect of imputation and * dominion it is, becauſe God neither imputeth it, neither doth it raigne in the regenerate, who haue the inward Baptiſme. Neuertheleſſe ſome portions thereof remaine after * Baptiſme, which in themſelues are ſinfull, and called

* *Tollite cõcupiſcentia: non vt non ſit, ſed vt ne obſit. Ambroſ. in Ro. 6.*

* Col. 3. 5. 1. Io. 1. 8. Eph. 4. 22.

called by the * Apostles sinne.

*Ro.7.20.

3. It takes away all sins past, present, and to come: and therefore neede not to bee reiterated seruing for the whole life, and being of so wonderfull an effect.

Reason

For the Scripture saith that Baptisme * saueth and speaking of those that had a long time before beene baptized, in the present time, witnesseth the same: Rom. 6. 4. *Ye are buried by Baptisme into the death of Christ &c.* see Mark. 16. 16. Eph. 5. 26. All these places shew that Baptisme hath the same effect for the time

* 1. Pet. 3. 21.

Perk. in. Gal 3. p. 218.

to come which it hath for the preſent. 2. Gods couenant is euerlaſting * which beeing the foundation of Baptiſme, Baptiſme muſt ſo long be effectuall as the couenant is of force.

*Iſa. 50. 10. Hoſ. 2. 19.

Note.

But with this *proniſo* and *caueat*, that wee become beleeuers, continue faithfull penitentiaries, and ſo often as we ſinne and do amiſſe, we renew our eſtates by hearty repentance: otherwiſe liuing like infidels in vngodlineſſe and abhominable ſinnes, our Baptiſme is no Baptiſme, it can neither bee comfortable for ſignification, nor profitable

profitable for operation.

Q. It seemeth then that Baptisme may not be reiterated?

A. In no wise; if it bee administred by such as are called hereunto, and haue authority giuen them: and likewise if it be done in manner and forme prescribed, Mat. 28. 19.

Arrians denying the second person, *Pneumatomachi*, a kinde of hereticks denying the third person in the Trinity: to baptize after them is not repetition of Baptisme, because the first Baptisme beeing not administred in the name of

the Sonne, or holy Ghoſt, was faulty in the forme, and no true Baptiſme.

Neither is that of the Samoſatenians and Maniches, who baptize in the name of the Father Sonne and holy Ghoſt, but deny the humanity that the Son of God our Sauiour aſſumed, and the coequality of both Son, and holy Ghoſt with the Father. Hereticks that are not ſincere in the doctrine of the Trinity cannot Baptize: for it is no Baptiſme where the eſſentiall forme thereof is neglected and deſtroyed.

But if Nouations, Donatiſts,

natists, and Popish Priests, who beleeue aright concerning the trinity, though in other things they be Hereticks, and wicked men, yet standing in the roome of lawfull Pastors, or Ministers and keeping the right forme in Baptisme, doe baptize any, in the name of the Father Sonne and holy Ghost, (the essentiall forme of institution,) it is Baptisme.

Many are popish mixtures and corruptions (as if it were a base and contemptible thing to baptize only with water) they haue added their creame, spettle,

tapers, crosses, salt, censors, holy-water, exorcismes or coniurations: yet these foolish inuentions do not frustrate Baptisme, or make a nullity thereof: and therefore for all this we may not admit of Anabaptisme, to fall with *Hierome* into the error of rebaptization.

Reason.

1. We reade not of any repetition of this, as of the Lords * Supper: but as we haue one Lord, one faith, so one Baptisme. Eph. 4.5.

* 1. Cor. 11. 26.

2. Baptisme succeedeth Circumcision, which was but once done, and neuer after repeated: which is apparent by this, in that the Prophets

Prophets when the Iewes fell away from God, put them in minde of their circumcision, bidding them to circumcise the fore-skin of their hearts: * Not to be carnally againe circumcised, but spiritually and in a new manner, *i. e.* to cut off sin and wickednesse from their hearts, and all carnall lusts, and lewde desires. * Ier. 4. 4.

3. As naturally, so wee can bee new borne but once. And such as are baptized and regenerated, when after Baptisme they through infirmity are ouertaken, must bee called to * confession of sinne, and repen- * Ioh. 1. 9.

repentance. This course the * Apostles tooke: not baptizing any a-new. Once done in true manner and forme, it is for euer done: time may not limite, nor extenuate the effect thereof. Hauing once the adoption of sonnes and daughters sealed vnto vs, that God is our father, and wee his children which he hath chosen: beleeuing truly this, and beeing by Baptisme ingrafted into Christ, we shall neuer be * cast out: his gifts and callings are * ἀμεταμέλητα. without repentance.

* Io. 6. 37.

* Ro. 11. 29.

Paul Acts 19. 3. 4. 5. baptized

Ob Anabapt.

tized twelue Disciples formerly baptized by *Iohn*.

Some thinke that they were neuer wet with water by *Iohn*, but onely instructed by his ministery, and entred in principles concerning amendment of life which was his doctrine, and there called his Baptisme. verse 4. *i. e.* the Baptisme of repentance. Answer.

Others say that they were first baptized by *Iohn*, and after by *Paul*; but with a different Baptisme; by *Iohn*, with water; by *Paul*, in the name of the Lord Iesus; with the graces of the

the holy Ghoſt, wherewith through laying on of hands they were adorned.

But the truth is, *Paul* baptized none of them: onely layd his * hands on (τὰς ἀκούσαντας as it is in the 5. verſe,) thoſe that heard, that is; the miniſtery and teaching of *Iohn*, and were baptized by him in the name of the LORD IESVS.

* v. 6.

Rightly diſtinguiſhing the words of Saint *Paul* in the 4.th & 5.th verſes; from the words of the Euangeliſt Saint *Luke* in 3. 5. 6. v. the Anabaptiſt can neuer proue that *Paul* baptized them

them, saue *Iohn* onely. And on these *Paul* laying his hands, the holy Ghost came on them. v. 6.

OF

Of the Supper of the Lord.

THe Lords Supper is a distributing and receiuing of bread and wine, by the prescript and appointment of our Sauiour vnto the faithfull: in which he testifieth by certaine outward and visible signes, that as bread is broken (before our eyes) and the wine powred out; so certainely was

was his body giuen to death, and his bloud shed for vs.

2. It is a Sacrament of our * redemption, and to them that receiue the same worthily, by faith; a blessed participation of * the body and bloud of Christ.

* Mat. 26. 28. Luk. 22. 19. 1. Cor. 11. 24.
* Io. 6. 55.

What are the outward & visible signes in the Lords Supper?

A. Bread * and wine which our Lord hath commanded to be receiued * in remembrance of him. 1. Cor. 11. 25.

* Mat. 26. 26. 27.

Q. what is the inward and spirituall grace?

A. The body and blood of

of Christ, which by faith, the hand of the soule; spiritually wee receiue in the Lords Supper.

Ioh. 6. 35. 63.

Q. Why be there two outward signes in this Sacrament?

A. 1. For a plenary and perfect representation of Christs death: *Bellarmine* (*Lib. 4. cap. 20. de Sac. Euchar.*) confesseth that the bread which is seene doth not of it selfe without the wine, nor the wine alone represent Christ crucified: which maketh against their administring of the Sacrament vnto the Laity vnder one kinde onely. By these two

two distinct signes his death and bloudy sacrifice are set before our eyes, and imprinted in our mindes: his corporall torments by the breaking of the bread, his sacred and precious blouds effusion, by the powring out of the wine.

2. To assure vs, that as bread is the strength of man, and wine cheereth the heart, and both serue for our comfortable nourishment: so in and by Christ his propitiatory sacrifice, feeding thereon by faith; wee haue whole and perfect spirituall foode, that is; whatsoeuer is requisite

site to our saluation.

Q. Why is the Lords Supper called a Sacrament?

Sacramentum, quasi, Sacram mentem denotans.

A. 1. Because succeeding circumcision, and being a seale of that couenãt, which God the Father hath made vnto vs, it sheweth the good will and pleasure of God towards vs, that in repentance of faith approching herevnto, hee will bee our God, and we shall be his people. Ier. 31. 33.

*Io. 6. 55.

2. Because it seales vnto vs the assurance of our * spirituall nourishmeut by Christ, and participation of the many benefits which

in

in his body hee wrought for vs: redemption, iuſtification, remiſſion of ſinnes, * and life euerlaſting. Ioh. 6. 54.

Luk. 1. 68. Col. 1. 14. Ro. 4. 25.

*Eph. 1. 7.

Q. Why is it called a Supper?

A. Becauſe it was inſtituted at ſupper-time; in the night that the Lord was betraied. 1. Cor. 11. 23.

Neuertheleſſe this condemneth not our cuſtome in receiuing of it in the morning, becauſe as neither for the geſture, how wee ſhould receiue, whether ſitting ſtanding or kneeling: nor yet for the time when; whether at eue-

Note.

ning,

ning, or morning; is there expreſſe determination: Chriſt ſpeaketh indefinitely vnto vs, *Dóe this &c.*

2. A ſupper not onely in regard of the time, but the thing it ſelfe, to be vnto vs a ſacred feaſt and banquet, *Non dentis ſed mentis*, * not for our mouthes but for our mindes: to feed on him in our hearts by faith with thankeſgiuing.

* Aug.

Q. Why is it called the Lords Supper?

A. Firſt from the author, or the end of inſtitution: our Lord ordained it * and commended it vnto the faithfull for a remembrance

* 1. Cor. 11. 23. Luke 22. 19.

brance of him.

Or from the time of Celebration: because in the primitiue Church, *i. e.* in the first 500. yeeres after Christ, it was vsually receiued on the * Lords day. *Acts 20. 7.

Q. What other appellations and names hath this Sacrament, to distinguish it by?

A. The Greek Church called it λειτυργίαν, *i. e.* a sacred seruice, function and ministery: αὐτῶν λειτυργούντων of those which administer the same, as it is said in the Acts. Acts 13. 2.

2. It is called by some an oblation or offering, because therein bread and wine

wine are offered to be meate for our bodies, and Christ with all his merits to feed and sustaine our soules vnto eternall life.

2. There being at this Supper free will offerings of charitable and well disposed christians, whose deuotion leades them to liberality, and the benefits, blessings, and louing kindnesses which they haue receiued from the Lord, makes them ready to doe good vnto all others, *to dispersse abroad and giue vnto the poore*. The righteousnesse of such ready and willing offerers shall as

Danid

David saith, remaine. They shall euer haue somewhat to offer; to testifie their righteousnesse vnto men.

3. Saint *Paul* calls it the Lords table 1. Cor. 10. 21. by a Metonimy of the subiect, for that the table receiueth the bread and wine in the Lords Supper. It appeareth by the Apostles speech, that they in those dayes administred the Lords Supper at tables onely, as also by that * in the Acts, *It is not reason that we should leaue the word of God, and serue tables.* They neuer like popish-masse-mongers made

* Acts 6. 2.

vse of altars, to cry from thence as they haue learn'd to doe, from the olde Romans and Pagans after their Sacrifices were ended, *Ite licet missa est* : *i.e.* you may be gone, it is sent away, dismissed, offered : Masse Priests are Pagans apes, in imitation of their valedictiõ, & dismissing of the peple after their idolatrous sacrifices, the y say at the end of their Idolatrous masses, *Ite, missa est: i. e.* be gon, it is offered. And so the play is ended; whereat if you had beene present, I meane at the masse; (God forbid you should) you might

might haue seene the Priest bowing, becking and crouching to his breaden God, dallying with it, dandling and dancing it in his hands, till at length ieast turning into earnest; hee chops it into his mouth, *Spectatum admissi risum teneatis amici.* *Sarcasus*

A most ridiculous thing to behold.

A most absurd thing to beleeue.

2. Peraduenture *Paul* entitles the Sacrament the Lords table, that as *Haman* thought it an exceeding great honour and grace to banquet with the * king Hest. 5. 12.

and Queene: ſo wee might
Pro. 9.4. repute our ſelues much
reſpected, and highly ho-
*Heb 1.2. noured, being * called to
feaſt with Chriſt, and eat
*Iſa. 9.6. at the table of ſo * great a
Act. 4.31. prince, as is the Lord Ie-
ſus.

3. Or to teach vs decency and comlineſſe; approaching; tocome with our wedding garment, and being clad in our beſt aray, with the graces of Gods ſpirit,
*Heb. 10. 22. to * draw nigh hauing our hearts ſprinkled from an euill conſcience: ſo ſhall wee bee gracious in the eyes of CHRIST the feaſt-maker, when hee commeth

to view his guests. The table is the Lords, wee may not then come irreuerently, feasting * our selues aforehand, nor sit vnseemely thereat, who should fall low before his footestoole.

* 1. Cor. 11.21.

Finally hauing eaten and drunke at his table, can we doe lesse then giue him the praises of our mouth, and on the altars of our hearts sacrifice vnto him all possible thankes? If the Lord drinke to *Dauid* a sauing health, in a cup of saluation, hee will receiue it at his hands, pledge the Lord, and pay his vowes

Psal. 116. 13. 14.

vnto him with thankesgiuing.

4. It is called a breaking * of bread, from the principalleſt and moſt ſignificatiue ceremony therein vſed: to note vnto vs the diuulſion and ſeparation of Chriſt his ſoule from his body, Mat. 26. 27. and his yeelding vp of the Ghoſt. *By the breaking of the bread wee may be put in minde, to breake off our ſins by repentance, as Daniell adviſed Nebuchadnezzer.* To ſeparat that from vs, which maketh a ſeparation betweene God and vs; to part with euery ſinne, and take

* Act. 20. 7.

Dan. 4. 27.

take part with none, but put them to the sword, mortifying them; as the Apostle speaketh. Col. 3. 5.

5. *Μετωνυμία effecti*, In a figuratiue speech, it is called a * Communion, for that many, euen all the faithfull are together partakers of the same benefits, and enioy a *Communion* of the body and bloud of Christ*, to signifie that all christians which come to this communion, should be of one common vnion, and haue loue amongst themselues, being like those godly conuerts, of one heart, of one minde, of one soule,

* κοινωνία.

* 1. Cor. 10. 16, 17.

Act. 2. 46.

and eate this ſpirituall food with gladneſſe and ſingleneſſe of heart. *Damaſcen* * includeth both in this one ſentence of his: *Communicamus per ipſam Chriſto, communicamus et vnimur ad inuicem per ipſam. i.e.* By this ſupper are wee cõmunicants with Chriſt, and Chriſtians vnited one vnto another.

L.4.Orthodox. fidei c.14.

Vrſin.Cat. p.456.

6. It is called Σύναξις, a congregation, aſſembly, or meeting; for that it was not the priuate communion of one, or two, or a few, but many met and came* together.

*1. Cor. 11. 21.22.

7. Finally, the Euchariſt,

rist, παρὰ τὸ εὐχαριστεῖν, τὸ εὐλογεῖν *i.e.* of the consecrating of bread and wine therein, and of praise and thankesgiuing to God: a principall end of the institution, being a gratefull commemoration of Christ his excessiue loue in his execrable passion, and to be thankfull for the benefits which we receiue thereby: It should cause vs in admiration (with *Dauid*) to cry out * Lord what is man that thou art so mindefull of him? And with good S. *Bernard* to say; *Si me debeo pro me facto, quid addam pro me refecto. i.e.* If I owe my selfe for

* Psal 8.4

Bern.

for my creation, what ſhall I giue for my redemption?

Q. When did Chriſt inſtitute this his laſt Supper?

A. In the yeere of the world 3995, and in the 33. yeere of his age, on thurſeday the 24th. of March, the euening of that night in which hee was betrayed: and that after he had eaten the *Paſchall Lambe* with his Diſciples. Exo. 12. 8. 18. In the euening towards the night was the *Paſchall Lambe* to be offered, & eaten: to ſignifie that Chriſt our *Paſchall Lambe* ſhould be offered for vs towards the euening. *i.e.* the laſt

1. Cor. 11. 23.

age,

age, nigh or about the end of the world. Now that Christ might not bee a destroyer but a fulfiller of the law, he at this time eateth the *Paschall Lambe* (the law of ceremonies forcing him hereunto) and after that instituteth a new Sacrament of the Gospell, after the abrogating of the olde, to represent his death which the next day should be fulfilled.

2. Hee did it when hee was ready to bee betraied, and offered vp on the crosse to his Father.

1. That hee might confirme his disciples in the faith:

faith: ſeeing that the next day in his death really fulfilled, which in the bread broken and wine powred out tipically were ſhadowed and foreſhewed.

2. To inſtruct the faithfull that they muſt prepare to ſuffer with him, if they will feaſt with him: pertake of his trouble, as well as of his table: drinke of the cup of affliction together with the cup of refection, if they deſire to be engrafted into him, and nouriſhed vnto eternall life.

3. It was immediatly before his departing out of this world. To admõiſh vs that

that euery day of our communicating ſhould bee a new departing of our hearts out of this world vnto our heauenly Father.

Q. In what place did Chriſt eate this his laſt Supper?

A. At *Ieruſalem in an vpper roome and that a large one. To teach vs ſpirituall mindedneſſe, ſupreame cogitations, to mount in our affections to God, to haue our conuerſation in heauen, comming to this ſupper: ſurſum corda* to enlarge our hearts for thoſe things which are aboue.

* Marke 14. 15.

Q. what

Q. What did Christ at his last Supper?

Mat 26. 26. Mark. 14. 22.

A. Εὐλογήσας say *Mathew* and *Marke*, hee blest and consecrated* the bread and wine, setting them apart vnto this holy vse Gen. 2. 3.

1. Co. 11. 23.

Εὐχαριστήσας saith S. *Paul*, hee gaue thankes: that his action might be our instruction, to the end hee might by his example prouoke vs to thankesgiuing, hearty and vnfained; so often as wee come vnto this feast.

* 1. Tim. 4. 4.

2. To ascertaine vs of that apostolicall assertion* namely; that though the crea-

creatures absolutely, and in their owne kind and nature are good: yet respectiuely they are not, that is; not good for vs, vnlesse they be sanctified by prayer, and receiued with thankesgiuing. It is Gods * blessing vpon the creatures that nourisheth and preserueth life: the creatures are cold, and miserable comforters of themselues.

* Mat. 4. 4. Deut. 8. 3.

3. That the bread and wine are not consecrated by pronouncing or a secret mumbling ouer of those 5. Latine words, *Hoc est enim corpus meum*; for this is my body; *& hic est sanguis meus*,

meus, and this is my bloud &c. *Iustinus* saith it is done by prayer; *Cyprian*, *inuocatione summi numinis*, by calling vpon God: and *Irænæus*, by thankesgiuing.

Q. Did not Christ blesse or consecrate the bread and wine to turne them into his very body and bloud?

A. No: for that were to destroy the nature of a Sacrament, which (as all others that are exhibitiue) euermore consisteth of an outward signe, and an inward grace: of one earthly, and another heauenly thing: that by the earthly wee might ascend

vnto

vnto the heauenly.

2. After consecration we see and taste onely the bread and wine: Is it likely our senses should be deluded in these, and not in the apprehension of other earthly elements? Sure I am our Sauiour made his Disciples senses iudges of his resurrection: then much more may we in the matter of consubstantiation and transubstantiation: set our selues to decide the controuersy betwixt Lutherans, Papists, and vs Protestants. And then their conclusion and absolute determination will bee, that Christ is neither

Luke 24. 39.

neither in the Sacrament vnder the bread and wine, by concomitancy and co-exiſtence with the ſignes to bee eaten corporally, as Capernaiticall Lutherans now commonly hold: nor really preſent carnally to bee eaten as the papiſticall tranſubſtantiators, magicall maſſe-mongers maintaine for their orall eating. Grant that the bread and wine, by ſome magicall and diueliſh art of theirs, or miraculous work of Gods, were conuerted into the very body and bloud of Chriſt: and that we could eate his fleſh and bones,

bones, and drinke his very bloud, what would this benefit our soules? Christ speaking of his owne flesh, saith; The flesh profiteth nothing, *i.e.* if it might bee eaten with the teeth. And all edible things, as they defile not, so they sanctifie not the man, seeing they goe downe into the belly, and are cast out into the draught. Papists therefore in this pursue a dead dog, and seeke a flea in the wilderneſſe to vse the words of *Dauid* to *Saul*.

Io 6.63.

Mark.7. 16.

3. Christ cannot now corporally bee eaten, for Io. 3. 13. the sonne of man is

is in heauen, in body is ascended vp, and the heauens muſt containe him vntill the reſtitution of all things, vntill the day of iudgement, and it cannot admit of vbiquity or multipreſence, to bee euery where, or in many places at once, both which are contrary to the nature of a true body. *Hæc hominis natura non eſt, Dei autem, vt adeſſe omni loco poſſit.* The nature of the creature is ſuch that it cannot, but the ſupernaturall Creator may bee preſent at one time in all, or many places. *Thomas* his Rithme is without reaſon,

Tertul. lib. de Trin.

ſon, *Caro, cibus, ſanguis, potus, manet tamen Chriſtus totus, ſub vtrâq; ſpecie*: that Chriſt vnder the formes of bread and wine remaineth whole and entire: by corporall eating hee ſhould haue a moſt monſtrous, deuided and mangled body: which is abſurd to thinke.

4. *Paul* calls it bread and wine after conſecration. 1. Cor. 10. 16.

5. Chriſt ſhould dayly ſuffer, his bloud being powred out, and his body torne with teeth of men and women: Papiſts by this their doctrine crucifie to themſelues the Lord of life,

life, they become his bloudy executioners & butchers, and so consequently bring themselues into a desperate and damnable estate: and of such as crucify Christ againe, saith Saint *Paul*; there is no more sacrifice for sin, but a fearefull looking for of iudgement, and fire that shall deuoure the aduersaries. &c.

Heb. 10. 17.

Q. If the bread and wine bee not turned into the body and bloud of Christ after consecration, why doth Christ call the one his body, and the other his bloud?

A. Because as * *Basil*, & *Gregory*

* *Lib. 8. de Trin.*

Gregory Nazianzen * say, they are antitypes: as *Cyprian* figures: as *Ambrose* and *Augustine*, by signification onely his body and bloud.

* *Orat. de Pasch.*

Christ doubted not to say of the signes of his body and bloud, that they were his body and bloud.

1. For the analogy & resemblance that the signes haue with the things signified: the bread cannot bee Christs numericall body, for that is in heauen. 2. It doth but represent the same, for wee see onely bread, which is by representation, and not really Christs

Aug. Arist. met. lib. 5. c. 6. Vnum
1. *Numero.*
2. *Specie.*
3. *Genere.*
4. *Analogia.*

Christs body. 3. Christs body is of another kinde then bakers bread, hee tooke his naturals(as our Creede teacheth vs)of the virgin *Mary*.It must therefore follow that the bread is Christ his body, and the wine his bloud ὡς ἄλλο πρὸς ἄλλο, as one thing is vnto another,by analogy proportion and similitude, somewhat like vnto it in many respects: as

1. Bread and wine doe nourish the body that wee may liue the life of nature: so the body and bloud of CHRIST, or rather that which in and by them hee wrought,

wrought, being by the hand of faith apprehended, ſtrengtheneth our ſoules in grace, and enlueth them vnto glory.

2. The bread made of broken graines, and the wine of bruiſed grapes, ſheweth how hee was wounded for our tranſgreſſions, and bruiſed for our iniquities. Iſa. 53. 5

3. As the bread and wine are receiued at the mouth: ſo the other by faith, the mouth that the ſoule hath. Io. 6. 35.

4. As the bread is not ſwallowed a whole, but is firſt chewed: ſo neither is

Christ but as he was crucified, the faithfull in their hearts feed on him, and digest the spirituall foode of their soules by application of his merits. And as by natures concoction in the stomake, bread and wine are made one with our bodies: euen so by faith in Christ and an inward digestion of his merits, wee haue our vnion and communion with Christ, and so haue right to all that in our nature hee wrought for vs.

4. As bread and wine benefit not the receiuer vnlesse he haue an appetite therevnto, so neither Christs

Christs body and bloud, not bringing with vs a spirituall appetite. They onely that hunger and thirst after righteousnesse shall be filled: *i.e.* with grace; others shall bee sent empty away. The reason is because they eate the Sacrament & nothing of the Sacrament, the visible signe, but partake not of the inuisible grace: they eate the bread of the Lord, not the bread which is the Lord.

Mat.5.6.

Luk.1.53

Sacramentum non rem Sacramenti. Aug. Panem Domini non panem Dominum.

5. The bread which is broken, the wine powred out, and giuen to many, is a type of Christ his crucifiing and bloudshedding,

and his donation for the sinnes of many people.

Againe Christ giues the names of the things signified to the things signifying, cals the bread and wine the signes of his body & bloud, his very body and bloud.

1, That wee might not onely looke on the outward signes, but bee also intent on the things signified, the inuisible graces.

2. That wee might bee assured that as outwardly wee are partakers of bread and wine: so inwardly by faith wee participate with Christ and his merits. Faith saith one, is an eye vnto

which

which things to come are preſent, a hand holding them, a mouth feeding vpon them, a ſtomake to receiue them, and vnite them vnto the perſon that beleeueth.

Q. How is Chriſt giuen and receiued in the Sacrament, and how doe wee communicate and participate with him & all his benefits?

A. In manner as hee is preſent that is; ſpiritually: and thus whole Chriſt is giuen: his Godhead, not in regard of ſubſtance or eſſence: but effieacy and operation: It maketh vs to die vnto ſinne, and to bee

aliue vnto righteouſneſſe: it worketh ſanctification of nature, true zeale, feruent loue, and faith vnfained, patience vnder the croſſe, in hope reioycing with ioy glorious and vnſpeakeable, &c.

We communicate ſubſtantially and really with his manhood, being fleſh of his fleſh, and bone of his bone, very members of his miſticall body, and conſubſtantiall, of the ſame ſubſtance, in regard of the materials of our bodies, with his. And by vertue of that hypoſtaticall or perſonall vnion, of two natures, the

the humane and diuine in one person, Christ Iesus; wee through our nature vnited to his Godhead, vertually, effectually, and by a mighty operation thereof in vs, haue our Communion therewith: howbeit the Godhead in respect of the substance or essence is incommunicable, neuer giuen, but in regard of his working and gifts.

In this Sacrament God offereth Christ with all his merits, righteousnesse and obedience vnto euery beliewer that in repentance of faith approacheth. The faithfull christian giues cre-

dit to the ſignes of grace, and ſeales of the promiſes of the Goſpell made in Chriſt Ieſus: and withall is not intent on the outward ſignes, but lifts vp his heart vnto God, and the eyes of his ſoule vnto Ieſus the author and finiſher of his faith, the beginner and perfecter of euery grace and perfect gift in him: and breaking out into thankesgiuing for his redemption by Chriſt from death's ſting, the damnation of hell, and dominion of ſinne, preſenting and offering himſelfe both ſoule and body, in them

deſiring

desiring for euer to serue the Lord, sorrowing vnfainedly for his sins past, purposing neuer to returne vnto them like a dog to his vomite any more, craueth mercy and pardon for the present for Christs sake, & through him to be respected for the time to come. Doing this in faith, knowing and assuring himselfe that Christ dyed for him, and fulfilled all righteousnesse, thus communicating, God by this Sacrament seales vnto him a free pardon, assures him of iustification and saluation, through Christ his obedi-

ence, and righteouſneſſe imputed, hence growes an aſſurance or fulneſſe of faith: he is firme and confident, that there remaineth no condemnation for him being in Chriſt Ieſus. And vpon his vnion with Chriſt * the grace of holineſſe in the humane nature of Chriſt, is by the holy Ghoſt conueyed vnto him. As Chriſt receiued not the ſpirit by * meaſure, but is full of grace: ſo of his fulneſſe we receiue * grace for grace, grace vpon grace, one vpon the necke of another. As one candle is lighted by another, and one

Ro.8.1.

* Par in Ro. 8. v. 2. p. 11.

* Ioh.3. 34.

* Io.1.16.

one torch or candle, light is conueyed to twenty torches or candles: so the inherent righteousnesse of euery beleeuer, is deriued from the storehouse of righteousnesse which is in the manhood of Christ: which dayly propagating and increasing, sin though it be not wholly abolished, yet the strength thereof is impaired, and power much weakened. God at the same time giues him the spirit of Christ which createth in the heart of the receiuer true faith, by which in heart he really receiueth Christ, resteth on Gods pro-

promiſes as touching remiſſion of ſinnes, righteouſneſſe, and ſaluation by Chriſt. On this giuing and receiuing of Chriſt in the Sacrament, ariſeth to the beleeuing chriſtian this ſacred vnion whereby he alſo hath communion with Chriſt, participates with Chriſt in his iuſtice, obedience, and all his benefits.

Ob. But faith may receiue Chriſt, & all his benefits in the word preached: and to ſuch as receiue him, hee giueth power to become the ſons of God, & ſo may do well enough without this Sacrament, and (hauing the

Ioh. 1.12.

ſeale

ſeale of ſanctification) they may be confirmed in Gods gracious promiſes: then is this Sacrament vaine.

God forbid; for it is his ordinance to helpe our faith, and an outward meanes to conuey tovs inward grace. Answer.

As when a king beſtoweth any thing vpon his ſubiect, the ſubiect is aſſured thereof, by the kings meere donation: yet the king appointeth him to take the ſtate thereof in writing vnder the broad ſeale for his more aſſurance, which writing and Seale though they containe not the eſtate in lands, liuings, ma- Simil.

nors,

nors, or their quantity: yet conuey they these vnto him: so though Christ with his body be in heauen, and giuen vnto vs by the Father, and is made ours through faith, yet it hath pleased him for more assurance to appoint the Sacrament, hereby to conuey this rich possession vnto vs, and to seale vnto our hearts that Christ is ours, by his holy body sanctifying our bodies and soules, and by his bloud cleansing vs from all our sinnes, though his body be not in and about the bread really, in like quantity as it was here-

heretofore vpon earth.

Q. When I communicate, ought I to receiue the wine as well as the bread?

A. Yea: elſe ſhall wee take away the remembrance of his precious * blouds effuſion, contrary vnto the expreſſe words of inſtitution * take yee, eate yee, and by name; drinke ye all of this. And there is no expreſſe difference of the peoples receiuing contrary to the manner of the Apoſtles, therefore ſaith Biſhop *Iewell*, the people are to receiue vnder both kindes, as they did.

Saint *Paul* adminiſtred it

* Ioh. 19. 34.

* Mat. 26. 27.

In his anſwer to M. Har. Reply p. 78. *fine.*

it in both kindes to the Corinthians, 1. Cor. 11. 23. to 26. ver. It cannot bee any where found in any * old Doctor or Councell, that euer the holy communion for the ſpace of 600. yeeres after Chriſt, was miniſtred to the people, in the Church, or any open aſſembly, in one kinde onely, as now it is miniſtred in the Church of Rome. The Councell of Baſill, made no conſcience to grant the vſe of both kindes vnto the kingdome of Bohemia: and this Councel now preſently holden at Trident, vpon certaine conditions, hath

* *Idem. ibid p.* 106.

Againſt Papiſts detaining of the cup ſee *Io. Keltridge* in Deut. 6. 4. Serm. 2. p. 47.

B. *Iewell ibid. p.* 72.

hath graunted the same to other kingdomes and contries: and were it not they should seeme to confesse the Church of Rome hath erred, they would not doubt to grant the same freely to the whole world.

Master *Harding* a deuout Romanist, and an arch-defender of the faith, of the whore of Babilon, concludeth of this point at last (but much against himselfe) that this breach of Christ his institution, and ministration vnder one kinde, that is now vniuersally vsed in the Church of Rome; was first brought in and *ibid. p.* 108.

and practiſed by the Maniches, which were in olde time wicked, and vngodly hereticks.

Saint *Auguſtine* (an ancient father of the Latine Church) in his dayes the people receiued the cup, there being as Saint *Chryſoſtome* (a Greeke father) ſaid, in receiuing of the holy miſteries no difference betweene the Prieſt and people: the words of Saint *Auguſtine* make it euident; *wee drinke all together, becauſe we liue all together.*

Reply. Papiſts reply, that the people may partake of whole Chriſt, and his benefits,

fits, aſwell vnder one kinde, as both: there is (ſay they) a concomitancy, or naturall connection of bloud with the liuing body, and therefore eating the bread, which is Chriſts very body, they ſhall partake of his bloud.

1. By the ſame reaſon maſſe Prieſts ſhould neuer taſte of the cup after they haue eaten the bread, which they hold is Chriſts very body: for by a concomitancy in it is alſo included bloud. Anſwer.

2. Be it granted that in the thing ſignified there be a connection of parts, his body

body including bloud; yet this warrants not a diuulsion and seperation of the parts, of the wine from the bread. For our owne vaine thoughts, Christs mandate may not be violated, who appointed two outward signes, and distinctly and expressely called the bread his body, and the wine his bloud, not confounding the signes with the things signified.

3. Let them shew that the bread and wine are otherwise then typically Christs body and bloud, that is by signification, and representation: then will

we

wee yeeld vnto them in their commuion vnder one kinde: or if they can but proue that Christ is really included in the sacramentall signes, truth is; not the bread consecrated, but the faith of the communicant maketh him to be present, yet in a spirituall manner.

Q. Are all bound, or is it left to the liberty of a Christian to receiue this Sacrament or not?

A. No: for Christ inuites vs by his * Prophets and holy men * of God: he sends forth his messengers, saying; All * things are ready

* Isa. 55. 1 2.
* Pro 9 5.
* Mat 22. 4

dy &c. *Doe this* saith Christ: And Saint *Paul*, deliuering nothing but what hee had receiued of the Lord Iesus, saith expressely; *Let him eate.* 1. Cor. 11. 28.

*Luke 22 19.

Q. But is there any necessity of frequent and often communicating?

A. 1. To receiue at Easter onely, sauoureth somewhat of Iudaisme, a little thing would bring these carnall people, for loue of rost meate, to the eating of the *Paschall Lambe* againe: which was done at this time of the yeere onely.

2. Howsoeuer the frequency by appoynted times

times and seasons is not expressed, yet in the word *Quotiescunq;*, as often; is it secretly implyed. 1. Cor. 11. 26.

3. Such was the practice of the Primitiue Church: they either receiued euery Sabboth, Act. 20. 7. or very often. *In S. *Basils* daies christians communicated foure times a weeke, *i.e.* vpon Sunday Wednesday, Friday and Saturday. * Acts 2. 42. *Basil ad Cæsariam patriciam.*

They that receiued not the communion, at Christmas, Easter, and Whitsontide, were by the * Canons and conclusions of certaine Councells not to bee reckoned * *Gratian de Con. dist. 2.*

reckoned for catholike people.

And in the Canons carrying the name of the Apoſtles, it was ordained, that all which came to heare the word, being communicants ſhould receiue: if any did not they were to be excommunicated for Church-troublers, and order-breakers.

But we haue no ſuch cuſtome, nor the Churches of God: it were to be wiſhed that wee had, or did receiue oftner then we do. It is but need: for we are for the moſt part weaker in faith: then many of our chriſtian com-

communicants, was *Dauid* neuer weaker in faith, when he thought he should one day perish by the hand of *Saul.* Neither *Iehoshaphat* when he cryed out for feare of the enemies that came against him, 2 Chro. 20. 22. scarce was * *Gedeon*, of so little faith as our people in these dayes, when he thus expostulated of the matter; how can the Lord be with vs, seeing all these euills are come vpon vs? The consciences of most people are (if all were knowne) priuy to the like doubtings touching Gods prouident protection, and goodnes

1. Sam. 27. 1.

Iud. 6. 13.

A little affliction in body or minde casts vs downe: so that with *Iob* we cry out of the Almighties arrowes within vs, of their venome drinking vp our spirits, and of the terrors of the Lord fighting against vs.

Mat. 8. 25 In dangers we resemble the Disciples in the ship: and are afraid of perishing, wee want christian fortitude: our language is like *Elishaes* seruants, 2. Kings 6. 15. Alas what shall wee doe? Wee are they then that neede confirmation, and to this end to communicate often.

Againe wee haue many spirituall

spirituall wants and decaies in grace: our loue* waxeth colde, our feruour often abates, and in continuance with the* Church of Ephesus wee grow lesse zealous. Running well, wee are often hindered, our courses and discourses that are gracious, interrupted. Take wee an inuentory of our good workes and wee shall finde them few in number: examine their perfection by that *Lidius Lapis*, the touch-stone of the word; and we shall finde them to haue beene done in much imperfection and weakenesse: and more-

*Luke 24. 6.

*Reu. 2. 4.

ouer that many things which remaine in vs and are ready to die, neede ſtrengthning.

Reu.3.2.

That therefore we may be confirmed in our faith, increaſe in all ſauing grace, (which * floweth from faith as from the roote) that wee may be ſpiritually nouriſhed vnto eternall life, ſeale * vnto our ſelues the pardon of our ſinnes, be aſſured of Gods fauour, renew our fellowſhippe with Chriſt, Communion with the Saints, and keepe in memorie his precious death and bloud-ſhedding, and ſingular loue in ordaining

*Ioh.15.4. Ioh.6.54.

*Eph.1.7.

ning these signes thereof; it is necessary if conueniently we may without keeping off and hindering others from receiuing, to communicate so *often as any of Gods people doe, and the Minister celebrateth the Sacrament.

*Acts 2. 42. 2. Cron. 30. 13. Mat. 22. 5. Num. 9. 13.

Q. Is there nothing for vs to doe before wee communicate?

A. Yes; *Samuel* bids vs to sanctifie our sesues, for *Dauid* must not eate the *Shew-bread*, nor the Iewes the *Paschall Lambe* without it. 2. Chron. 35. 6. And *Ioseph* of Arimathea to put the dead body of

1. Sam. 16. 5. 1. Sam. 21. 4. Io 19. 40 41.

our Sauiour in, prouided a cleane linnen cloth, and a new ſepulcher: much rather to theſe holy Myſteries, and ſignes of his ſacred body and bloud, ſhould wee bring with vs cleane hearts; and reneued ſoules to receiue the ſame in. Againe S. *Paul* willeth vs to examine our ſelues.

1. Cor. 11. 28.

1. For that the vnworthy receiuer is guilty of the body and bloud of Chriſt. As * the crucifiers of Chriſt, pretending ſacrifice, and doing God good ſeruice, intended murder, not mercy; to ſhed his bloud, not to drinke it; became

* *Marlor. in loc.*

came guilty of crucifyin g with cruell hands,& hearts, the Lord of glory, and receiued for the ſame condigne puniſhment: ſo he that is not in the eſtate of grace,which without faith, contrition,reverence,diuotion, preſumeth to come vnto theſe ſacred miſteries, ſhall in ſuch wiſe bee confounded, condemned, and puniſhed, as if with thoſe bloud-thirſty Iewes he had beene an agent and inſtrument in our Sauiours crucifying. But this guiltineſſe is, and puniſhment ſhall be, as one notes on 1. Cor. 11. 29. *Non ſecundum omnimodam*

Dyoniſ. Carthuſ. in loc.

nimodam æqualitatem, ſed magnam ſimilitudinem: i.e. in ſome ſort, not all reſpects, in ſome kinde of proportion and reſemblance, not all equality meaſure or degree.

2. A wicked communicant prouoketh the Lord to wrath, and ſo eateth and drinketh his owne damnation.

Q. What meaneth this word damnation? are all damned which eate vnworthily?

A. God forbid: who then can be ſaued? there is ſome degree of vnworthineſſe in the beſt which cannot

not be iuſtified: and yet for itſhall they neuer bee condemned being in Chriſt, for his worth are they welcome, and accepted.

Wee are to note; that there is a two-folde vnworthineſſe, and a double puniſhmēt anſwerable therevnto. Note.

1. An vnworthineſſe of impiety, ariſing from a nullity or priuation of grace: ſuch vnworthy receiuers are all Athiſticall wretches, carnall Goſpellers, and vngodly liuers, notorious offendors, making no conſcience, and taking no care to bring forth fruites, worthy

Mat.3.8. amendment of life; that they may be fenced from, and flie the wrath to come: the punishment of these liuing thus wickedly, and dying thus wretchedly is damnation eternall.

2. There is another vnworthinesse of infirmity, which commeth from weakenesse of grace, sloth, negligence, and want of preparation. Thus true beleeuers who defile not themselues with notorious crimes, but make conscience of their wayes, and endeauour to keepe themselues vnspotted of the world: for their too much looseneſſe

looseneſſe at any time, either in word or worke, irregularity in life and conuerſation, or negligence in preparation, God punſheth (though they bee his children, and neuer ſo deare vnto him) with temporarie chaſtiſements and afflictions, to minde them of their tranſgreſſions, and amend them for euer in their liues and conuerſations, that they may returne vnto him, & ſeeke his face right early. In this ſence ſpeaketh *Peter*, that iudgement muſt begin at the houſe of God: but that is a temporall iudgement they

1. Pet. 4. 17.

they are by the Lord ouertaken with, not an eternall, albeit in the matter of communicating, or any otherwiſe, they be blameworthy.

The firſt ſort eate to themſelues the iudgement of eternall condemnation, this latter of temporall caſtigation: as croſſes, loſſes, reproches, infirmitie of body, ſickenes, and ſometimes death it ſelfe. Of this S. *Paul* ſpeaketh. 1. Cor. 11. 30. And on this wiſe the children of the Lord, are chaſtened of the Lord, that they might not be condemned with the world.

1. Cor. 11. 32.

Q. Seeing

Q. Seeing wee are to auoide the iudgement attending and depending vpon vnworthy receiuing: tell me, wherein may this examination consist?

A. The obiect of examination is a mans selfe: wee may not bee busie Bishops in other mens dioces, or be curious in sifting the liues of others, and careleſſe in triall of our selues: but in our closets and chambers priuately and quietly as *Dauid* aduiseth to commune with our owne hearts, calling all our waies to an account, conuenting the sinnes which Psal.4.4.

we

wee remember to haue committed. This done we are to act the part of a Iuſtice of peace, to binde ouer all our ſinnes, we know our ſelues guilty of, to anſwer for themſelues at the ſeate of Iudgement in the conſcience: by helpe of memory we are to call them forth, through reaſon to bring in euidence againſt them, and by iudgement to giue ſentence; not with partiality towards them or our ſelues, or faintheartedneſſe, as if wee had no commiſſion, no authority, no power. Are we ignorant of this one thing? that

that as *Pilate* said to our Sauiour; *I haue power to crucifie thee, and power to release thee*: so euery Christian-communicant hath authority giuen him of God to release and crucifie his sinnes. Wherefore after examination had, and verdict giuen, let iudgement without any fauour be executed. Sinnes of infirmity must not escape without punishment, but be scourged, and after that released Sinnes of iniquity *vastantia conscientiam*, presumptuous sinnes that make shipwracke of faith, and hauocke of a good conscience,

Ioh. 19. 10.

Aug.

ence, muſt be crucified. Thus if wee examine and iudge our ſelues, wee ſhall neuer be iudged of the Lord, *i.e.* with the iudgement of condemnation after death, howſoeuer wee may be iudged with the iudgement of caſtigation here in this life: at laſt wee ſhall heare that iudgement of abſolution and approbation &c.

Q. In how many things principally are we to examine our ſelues?

A. Wee are to propoſe theſe fiue interrogatories to our conſciences.

1. Whether or no wee haue

haue faith * in Gods gracious promises? 1. Ioh. 2. 25.

2. How we haue obeyed Gods commaundements? Act. 5. 29.

3. Whether wee haue * repented, or no; and are vnfainedly sorrowfull for our sinnes, and purpose neuer to commit them?

4. How thankefull we are for mercies already receiued. Eph. 1. 3. 1. Thes. 5. 18.

5. Whether we are louingly affected towards our fellow-guests, and neighbour-communicants.

For the first; faith is a worke of Gods mighty power,

* Mark. 1. 15. Ro 3 25. 1. Thes. 5. 9.

* Act. 17. 30. Heb. 10. 22.

Eph. 1. 19.

Isa.53.1. *Rom.10 10. *Act.15.9 *Gal.2. 20. *1.Thes. 1.10. Eph.1.7. Col.1.14.

power, wrought in the * heart of a * regenerate man, by the preaching of the word, Rom. 10. 17. whereby hee doth apprehend, and * apply Christ Iesus, with all his * benefits to his soule, for the forgiuenesse of his sinnes, and iustification vnto life, and saluation.

Q. How shall I know whether I haue this faith?

*Rom.7. 18.

A. 1. If I can renounce all supposed and * inherent righteousnesse, and go out of my selfe, looking for saluation in and through Christs merits onely. Act. 4. 12.

1 Thes.5. 9.

2. A

2. A second marke is;

Peace of conscience arising from the apprehension of Gods loue to vsward, and our reconciliation with him by Christ Iesus. Rom. 5.1.

3. Before we attaine to this, there is wrought in vs the grace of sanctification, we are changed from what we were, and are renewed inwardly in the spirits of our mindes: wee haue not outward seeming holinesse onely, as Hypocrites; but the truth of sanctification, wrought in our hearts, by giuing credit to Gods word: Act. 15. 9.

4. An

4. An endeauour to ſerue and pleaſe God: Heb. 11. 6.

5. To reioyce vnder the croſſe argueth faith, yea, a ſtrong faith, Rom. 5. 3. Rom. 8. 32. 33. 34.

6. To liue in loue and charity with our neighbour: Gal. 5. 6. faith worketh by loue ſaith the Apoſtle.

Note. There is no concurrence of faith and charity in the hearts of the faithfull. Compare theſe places * Philemon. v. 5.

* 1. Theſ. 3. 6. 1. 2. Col. 1. 4.

Q. For the ſecond obedience; what is it, and wherein doth it conſiſt?

A. It

A. It is the denying of our owne wills, corrupt and lewd affections, to do in all things the will of God, to follow him, and cleaue vnto him and all his ordinances faithfully obseruing them.

Damascen. obedientia propria voluntatis subiectio.

It hath a three-fold property to discerne it by, if it bee true, vnfained, and sincere.

1. To obey in such things to which no law of man doth enforce; and whereof * God onely, who is the searcher of the heart, can be iudge.

* Iob. 32. 22.

2. To obey notwithstanding the things commanded

manded croſſe our affecti-
ons: *Moſes* was willing e-
nough (I doubt not) to en-
ter into the land of Cana-
an, and *Abraham* to abide
among his friends and ac-
quaintance, neuertheleſſe
the Lords edict being con-
trary to their deſires, as
namely that the one
ſhould from mount Nebo
onely ſee it, the other
from kinne and country
trauell towards it, they
both became ſubiect to the
Lords ordinance.

Moſes dyeth. Deu. 34. 5.

Abraham departeth
from his owne country:
Gen. 22. 3.

3. True

3. True obedience is free, without constraint: sincere, without hypocrisie; 2. Tim. 1. 5. vniuersall, hauing respect not vnto some, but vnto all the commandements: *doing them willingly, without murmuring; speedily, without delaying; constantly without ceasing: till the houre of death, perpetually grieuing heartily when it cannot be absolute in performance, and do as it desireth. Mark. 9. 24. Rom. 7. 19. 24.

Q. How may I stirre vp my selfe to be thus obedient?

A. By consideration of these fiue things.

1. Gods

*Psal. 119. 6. Iam. 2. 10.

1. Gods direct precept and particular charge*.

* Deut. 13.4. Iosh.22.5

2. The praise of obedience, being commended and preferred before sacrifice. 1. Sam. 15. 22.

3. Examples of the godly, *Abraham*, Gen.12. 1. 4. 17. 23. *Moses*, Exo. 40. 16. of the Romanes, whose obedience came* abroad: the* Philippians who alwayes obeyed: of the dispersed Iewes, 1. Pet. 1. 22. and the mirror of all, our Sauiour; who obeyed euen vnto the death, Mat. 26. 39. Looke wee on the creatures spirituall; in heauen the Angels do his will.

* Ro.16. 19.
* Phil.2. 12.
* Phil.2. 7.8.

Psal.

Psalme 103. 21. On earth insensible creatures obey: the sea at the Lords voice stayeth it's * proud waues from swelling, and ouerflowing, &c. God speaketh to the Whale, and he casts vp the runagate Prophet. In the plagues of Egipt, the Lord but spake, the creatures all became obedient to his voyce and diuine call. Some contrary to their nature haue beene subiect to the highest power: the moone in *Ioshuahs* time stood still on the valley of Aijalon: the Sunne for a token and signe to *Hezekiah*, became retro-

*Iob. 38. 11.

Ionah 2. 12.

Ps. 105. 34.

Iosh. 10. 13.

grade, went backe 10. degrees. 2. Kings 20. 11.

4. Blessings and promises of good things, Exo. 19 5. 15. 26. 20. 6. 23. 22. Leu 26. 3. 4. Deu. 4. 40. 28. 1. 1. Sam. 12. 14. 1. King. 6. 13. Isa. 1. 19. The tractable and well-disposed may be allured by them, and in hope of a blessing doe much, hauing respect vnto the recompence of reward.

5. For the obstinate vnruly, peruerse, and refractary, that through the multitude of Gods outward blessings like *Ieshurun* are waxen fat, and kicke with their heele against

gainſt GOD: there are curſes pronounced againſt Mount Eball. Our LORD IESVS * will take vengeance on them that diſobey his Goſpell; and that in a flaming fire: from the preſence of the Lord he will puniſh them with euerlaſting deſtruction. &c.

* Leu. 26. 14.

* 2. Theſ. 1. 8. 9.

Q. As touching the third thing, repentance; what is it?

A. A gracious gift, Act. 11. 18. a worke of Gods meere grace and fauour, ariſing of a godly ſorrow, whereby a man turneth * from all his ſins, bearing an emplacable hatred * towards them, earneſtly

2. Cor. 7 10.

* Gen. 35. 2. Iſa. 1. 16. Luk. 3. 12. 13.

* Ier. 31. 49.

neſtly endeauouring to o-uercome them, Mat. 26. 27. and to bring forth fruites of righteouſneſſe, Mat. 3. 8. Iſa. 61. 3.

Q. what is thankeſgiuing?

A. A gratefull remembrance, and acknowledgement of the Lords mercies: it is the opening of our lips to the praiſe of the riches of his grace, for our *redemption by Chriſt Ieſus from hell, for our deliuerance from death's ſting, 1. Cor. 15. 55. 57. and the *Lawes curſe: for the remiſſion of our *ſinnes, our reconciliation with God, Col. 1. 20. communion and

*Luke 1. 68. 1. Cor. 1. 3. Eph. 1. 7.

*Gal. 3. 13.

*Eph. 1. 7.

and fellowshippe with Christ: for our title, interest and acceptation to life by *him, in whom wee are sonnes. *Io. 1. 12.

To omit none of Gods benefits without acknowledgement: to take notice of them without any the least vnderualuing, and if wee cannot otherwise, in a generality to praise the Lord for all, is true thanksgiuing, if the heart bee sound, not hollow or hypocriticall.

Q. Why ought Communicants to bee christian beleeuers, and to eate in faith?

A. Because eating o-

therwise, they sinne: Rom. 14. 23.

2. They displease and prouoke the Lord to wrath: Heb. 11. 6. * Faith is the eye by which wee discerne Christ: 2. Cor. 3. 18. Io. 3. 14. 15. Io. 8. 56. the hand by which wee receiue him: it maketh this feast exceeding * sweete, and vs * welcome vnto Christ.

*Io. 1. 12 6. 35.

*Ps. 119. 103. *Can. 5. 2. Io. 6. 35.

3. Else partake they not of Christ and his merits.

Q. 4. * *Why must we be obedient?*

A. 1. God is delighted therewith, more then sacrifice: 1. Sam. 15. 22.

2. Else can we not present

sent our selues before * God in his house.

*Ier. 7. 9. 10.

3. To eate at his Table, and lift * vp the heele against him is wicked rebellion.

* 1. Sam. 2 29.

Q. Why ought such as will receive be penitents, and true converts?

V. The profane and impenitent become guilty of the body and bloud of Christ, offering a hainous wrong vnto his sacred person and his sufferings, sinning in an especiall manner against the worke of their redemption, which is fully set forth in the Lords Supper: for which cause they

must either goe further-off, or sanctifie themselues: 1. Sam. least the Lord smite them as he did * *Vzzah*, for putting forth their hands without reuerence either to the Master of the feast, or regard of the mysteries therein contained.

1. Sam. 16. 5.
*2. Sam. 6. 6.

They should go further off, and not looke towards the Lords Table, least hee slay them, as hee did the Bethshemites for their irreuerent prying into the Arke.

1. Sam. 6. 19.

Though *Hezekiah* was heard when hee prayed for the multitude of Ephraim, Manasseth, Isachar, Zabulon,

2 Chro. 30. 18.

lon, who had not sanctified themselues against the Lords Passeouer, though he were heard, and they were healed: yet let not any trusting to the prayers of others, presumptuously intrude themselues into the Lords presence, nor dare once to approch without due preparation, and practice of repentance, least the Lord iealously smoake against them, and he consume them with the breath of his nostrils. Deut. 29. 20.

They that will communicate must * prepare to meete their God, cleanse their hands, and purge * Hag. 2. 13. 14.

their hearts Iam. 4. 8. and not once draw nigh, vnleſſe their hearts be *ſprinkled from an euill conſcience. * Heb. 10. 22.

Q. Why ought Communicants to be thankefull?

A. The ſufferings of our Lord Ieſus Chriſt, the worke of our redemption being liuely ſet forth in this Sacrament: thankeſgiuing to God for this benefit, ought not to bee omitted. Gods mercy in our redemption, ſhould make vs with *Iacob* to ſay, Gen. 32. 10. Lord I am leſſe then the leaſt of thy mercies, and louing kindeneſſes which thou

Pſ. 103. 4. Reu. 1. 5. Reu. 5. 9.

Gen. 32. 10.

thou haſt ſhewen me.

2. It is fooliſhneſſe to requite the Lords kindenes with ingratitude. Deut.32. 6.

3. Vnthankfulnes for former fauours hindereth future bleſſings: yea; draweth downe Gods heauy iudgements: for this God * ſmote the Iewes, and gaue the Gentiles ouer to their owne luſts. Ro. 1. 21. 24. *Iſa.1.3. 5. Iſa.5.4.6.

Q. What is it we owe vnto our fellow-gueſts, and neighbour-Communicants?

A. Loue; wee ought to liue in loue, and be in charity with them, heartily deſire their good, both of ſoule and body. Owe nothing

thing to any man, but this that yee loue one another:
Ro. 13. 8. Rom. 13. 8. God who willeth all debts (of *treſpaſſes) to be by vs forgiuen, by no meanes will diſpence with this chriſtian debt of loue.
*Mat. 6. 15.
Luk. 19. 8. If we haue iniured any, to the vtmoſt of our power, muſt we make ſatisfaction & reſtitution: *forgiue thoſe which *haue offended vs: not auenge our ſelues on them: Rom. 12. 19. but with all lowlineſſe, meekeneſſe, and long-ſuffering forbeare one another in loue, * keeping the vnitie of the Spirit, in the bonde of peace.*
*Mat. 6. 15.
*Eph. 4. 2. 3.

Comming to the Lords Table

Table wee professe our selues to be all* children of the same Father, the redeemed of the same Lord, such as are guided by the* same spirit, ruled by the same word, fed at the same table, 1.Cor. 10.16.17. members of the same body, heires of the same kingdome: Rom. 8.17. therefore should we be all of one minde, hauing compassion one of another, loue as brethren, bee pittifull, bee courteous. Such as are not in loue and charity with their brethren, are none of Christs disciples: not *Iohns*, but *Iudasses*, and murtherers of their

* 2.Cor.6. 18. 1.Cor.8. 6.
*1.Cor. 12.13. Eph.4.4. 5.6.v.
1.Pet 3.8.
Io.13.35.

their brethren. 1. Io. 3. 15.

Q. By what ſignes and tokens ſhall I know if I am in charity &c.

A. 1. If I in meekeneſſe of ſpirit put vp wrongs, if when I may, I reuenge not my ſelfe, but ſpare my brother or neighbour, as *Dauid* did *Saul* in the caue: when he had him at ſo great an aduantage. 1. Sam. 24. 6.

2. If I be not ouercome of euill, but ouercome euill with goodneſſe: Rom. 12. 21. If I can pray for him that hateth me, friendly conuerſe with thoſe that haue offended mee, either iniured in word, or treſpaſſed Act. 7. 60.

sed in deede, and can conceale my neighbours infirmities, and mine owne wrongs. v.11.13.

3. If as *Abraham* I can in some things yeeld vnto him, and depart from my right, suffering my selfe to be defrauded for quietnes and peace sake: 1. Cor.6.7. Gen.13.10.

Q. With what affection am I to come vnto the Lords Table?

A. With a groaning vnder the burthen of my sinnes, and a longing desire to bee fed with the foode of life: Reu.22.17. for the thirsty are Christs onely welcome guests. Mat.11.28. Isa.55.1. Io.7.37.

Q. How

Q. How shall I stirre vp such a desire vnto these holy things?

A. By considering the necessity of the Sacrament, the * benefits bestowed therein, and the helpes wee haue thereby to quicken and confirme our faith, and to strengthen the graces that remaine aliue in vs.

Pſ.63.1.2.3.

Reu.3.2.

Q Being present, and thus affected, what ought I to doe before I receiue?

A. Ioyne with the minister and congregation in prayer: albeit God be willing to giue a blessing to his ordinances, to communicate and impart by them his

Mal.3.10. Pſal.81.13.14.

his manifold gifts vnto vs, yet hee looketh to be sought vnto: Psal. 50. 15. Acts 4.31.6.4.

Q. When I receiue, what gesture should I chiefly vse?

A. Kneeling, which by our Church is enioyned to bee obserued, and wee may in no wise bee *Sanballets*, or *Tobiahs*, disturbers of the peace of the Church, but holde with it in all lawfull things, and matters of indifferency, to auoide factious singularity. If any list to bee contentious, and would rather sit or stand, let them know * that wee haue no such custome

* 1. Cor. 11.16.

ſtome nor the Churches of God, as the Apoſtle ſpeaketh in a caſe diſlike.

S. *Ambroſe* writing to S. *Auguſtine*, and his mother *Nonica*, tolde them that at Millaine hee faſted not on Saturday, becauſe it was not their manner ſo to doe, but when he came to Rome in imitation of them hee faſted when they did faſte: to whom Saint *Ambroſe* his aduice was to doe likewiſe. In the matter of kneeling if it were no ordinance of our Church, but the cuſtome of our country onely which the moſt, beſt, and ſoundeſt in iudgement

ment approue: why ſhould not wee obſerue the ſame geſture to keepe the vnity of the ſpirit in the bonde of peace?

2. Becauſe this geſture of bowing the knee, (betokening inward humility of heart) is fitteſt to liſt vp our hearts to God, to ioyne in prayer with the miniſter, in the inſtant of his offering of the bread and wine, and our receiuing of the ſame.

3. This geſture hath beene moſt vſuall in prayer, as may appeare by theſe examples: of *Salomon*; who *riſe from before the Altar of the Lord, from kneeling

1. King. 8. 54.

ling on his knees, with his hands ſpread vp to heauen. The practice of ſome ſtubborne, willfull and waiward ones is cleane contrary: they that ſhould in reuerence and humility, proſtrate themſelues, phariſaically ſtand, but to what end, if not to kicke at their duty.

Mic. 6, 6. *Elias* (in prayer) did caſt himſelfe downe vpon the earth: *Daniel*, *Micheas*, *Peter**, *Stephen**, *Paul**, and our Sauiour Chriſt, Luke 22. 40. theſe all prayed kneeling, and all the people that were with them at the time of prayer.

*Acts 9. 40.
*Acts 7. 60.
Acts 20. 36. & 21. 5.

4. Finally

4. Finally we shall hereby put a difference betweene this and common bread and wine, and bee the sooner moued, and better disposed to call vpon God for a blessing vpon his ordinance, that as well wee may partake of CHRIST and his benefits by the hand of faith, as receiue the seales of the same by the hand of the body.

5. That we may remoue all profane thoughts, of scorners and contemners, and stoppe our aduersaries mouthes, who cry out against vs that wee regard not

D. Hill Commu. tract.

not this Sacrament.

Reply. But wee are to follow the example of Christ, who did administer the same sitting, and not kneeling, say the brethren of separation and schisme.

Answer. All circumstances, for conformitie vnto Christ his institution, are not to bee obserued; for then should we receiue at night after Supper, and not in the Church, but in some priuate chamber.

The Iewes in keeping of the Passeouer, did not alwayes, as at the first institution, stand with staues in their hands, and shooes on

their

their feete: Christ and his Disciples did otherwise keepe the Passeouer, therefore neither are we tyed to the precise ceremonie.

Saint *Paul*, 1. Cor. 11. 23. to 26. speaking at large of all other circumstances, and ceremonies, omitteth this of the bodies position and gesture, leauing it (as all other ceremonies for the most part) to the Churches iudicious determination.

2. It is doubtfull what gesture our Sauiour vsed, whether standing, as was the vse of the Passeouer, or sitting or leaning, as was the meate gesture of the Iewes.

*Exo. 12. 11.

*Hest. 3. 7. 8.

Amos 2.8

Iewes: * Iohn 21. 20.

Most * probable it is that leaning was the gesture vsed by our Sauiour and his Apostles: which is implyed in the word ἀνέκειτο, Luke 22.14: and ἀνέπεσον, Mat. 26. 20. The words signifie to leane downe along. A thing of rare vse in these dayes: we haue tables to eate and drink on, which are not beds, or the bare ground, as were the Iewes. Shall we imitate Christ for this, why not in those of time, and place? wee may as well receiue after supper in an vpper parlour or chamber, as sitting.

* See Luke 22. 14. Mat. 26. 20.

But

But kneeling carryeth with it an appearance of euill, and sauoureth of adoring the breaden God.

Obiect. * 1. Thes. 5.22.

Can wee any where kneele, but we shall doe it before some creature or other? This is not done vnto the creature, though it be before it. Neither are these cursed creatures, as are images, and Popish crucifixes, but creatures sanctified, as were the Arke and mercy seat.

Ans.

Not kneeling with opinion of diuine excellencie dwelling in the Sacrament, nor with intention to giue it diuine worship; what

D. *Slater* on 1. Thes c. 5. v. 22. p. 553.

ſhew of Idolatry affords the geſture, except what mās vncharitable preiudice fancieth in it? which how much more might haue beene conceiued in the high Prieſts adoration, and offering incenſe before the Propitiatory.

2. It cannot amongſt vs bee; any appearance of euill: becauſe impugning and preaching againſt the carnall preſence of Chriſt in the Sacrament, holding popiſh tranſubſtantiation, and Lutheran conſubſtantiation, as fictions of idle braines, and doing not this reuerence to the creature, but

but to the Creator no godly wise will iudge of vs as Idolaters. Though Pope *Honorius* the 3, by commanding kneeling, taught the people to commit idolatrie: yet we who allow kneeling before the bread, vtterly condemne, loath, and abhorre the superstitious actions of Papists, as their ducking, prostrating, and falling on all foure, their kissing the earth, their knocking and bouncing of their breast, their creeping, crouching, and kneeling to the bread to adore it. This superstition we condemne to the pit of hel from whence it came

An.dom. 1220.

Let it bee therefore in Papiſts an Idolatrous geſture; amongſt rigid Lutherans a ſhew of Idolatry; In England, who but an Ideot can ſo conceite it? where Elements are taught to admit no change in ſubſtance, but in vſe onely by conſecration; where alſo the * doctrine of vbiquitie is reputed a monſtrous deifying of the fleſh of Chriſt.

Finally ſuppoſe, or be it granted, which can neuer be prooued; that this geſture beareth ſhew of euill: yet a neceſſitie of receiuing being laid vpon vs, who may dare by wilfull abſtaining

to

to violate Christ Iesus his sacred iniunction, Doe this in remembrance of me, &c. and omit an office so necessary and comfortable, for a shew of euill, in a circumstance connexed with the performance, and manner of administration?

Now it is to be obserued, that kneeling nor any other ceremonie is not simply, and in it selfe necessary: they binde not the conscience of themselues for the Kingdome of God (which s begun by grace, & perfected by glory) consisteth not in outward things: but such is euerie

* Rom. 14.17.

geſture of the body. Therefore ſimply and in it ſelfe, it is not requiſite or needfull to attaine vnto Gods kingdome; they neyther hinder vs nor further vs in the ſeruice of God, and duties of religion; any geſture may be vſed without ſcruple of conſcience. Which is the cauſe (as *Beza* witneſſeth) That the Church of Geneua taking libertie in choice of the ceremonie, receiueth ſtanding: wheras the Churches of Bohemia, as ours; by iniunction eccleſiaſticall, communicate kneeling. Of it ſelfe any decent and ſeemely geſture

ſture may bee vſed, the Apoſtles hauing left it as a thing free and indifferent, yet the Church hauing authoritie to ordain ceremonies, kneeling being eſtabliſhed and receiued, wee may not now be obſtinate, peruerſe, refractarie, or innouating impugners.

Biſhop *Iewel* writing againſt *Harding* ſaith thus, I deny not certaine circumſtances, as faſting, ſitting, ſtanding, kneeling, and other like ceremonies obſerued in celebrating holy myſteries, are to be moderated and appointed at the iudgment of the Church.

The Apoſtles practiſe, who did ordaine rites and ceremonies, ſheweth the truth of this good mans aſſertion: among other things they decreed, that men ſhould not bee couered in the Church, *that women ſhould keepe ſilence * and be couered, *That a known tongue vnderſtood of the common auditory, ſhould be vſed, 1. Cor. 14. 2, &c. Beſides, there is Gods generall and binding commandement, who will haue euery thing to bee done in the Church vnto edifying, * honeſtly, and by order, as being not the author of con-

* 1. Cor. 14. 7. 14. 1. Cor. 14. 34.

* Cor. 11. 5.

* 1. Cor. 14. 26. V. 40. V. 35.

confusion, but of * peace. Therefore kneeling which is a decent ceremonie, being by our Church enioyned to bee obserued in receiuing of the Communion, it may not be omitted or neglected, much lesse in the pride of our spirits, or an affected singularitie bee contemned: which in the primitiue Church was in vse, as may very probably appeare by this; in that the Pagans obiected to Christians, that they worshipped* *Ceres* and *Bacchus*, seeing them vse that reuerent gesture at the Lords Table in receiuing the Bread

* The gods of corne and wine.

and Wine.

Q. Is it neceſſary that I come faſting to this Sacrament?

A. It is not abſolutely neceſſary: becauſe the Paſchall Lambe was not ſo eaten, nor the Sacrament adminiſtred till after Supper. Wherefore the Apoſtle reproouing the abuſes, crept into the receiuing of this Sacrament, and labouring to reduce it to the firſt inſtitution, exhorteth the Corinthians to tarry one for another, and if any be hungry that hee cannot tarry, he muſt afore-hand eate at home, that ſo hee may

1. Cor. 11. 36.

may the better waite for the reſt of the congregation. 1.Cor.11.36.

The ancients who liued in the time of the Primitiue Church, receiued this Sacrament (towards night) in the euening, yet faſting; for they ſpent the whole day in prayer, ſinging of Pſalmes, and hearing the word. And in Saint *Auguſtines* time, in many Churches of Africa they receiued the Euchariſt or Sacrament after Supper: but this cuſtome by the ſixt Councell, holden at Conſtantinople was taken away, and all communicating

Buccan. hoc com. 84.p.65.3

ting tranſlated and put ouer to the morning.

1. What time we haue moſt leaſure to attend vpon the Lord in his ordinances.

2. Are ſober, and conſequently able to examine our ſelues, hereby alſo wee being more apprehenſiue of the myſteries contained in this ſacrament.

3. After much eating and drinking we may abuſe this ſacrament, as the Corinthians did, to which ſome that had no meat to eate, came faſting; others feaſting aforehand, and being little better then drunk, diſ-

disabled themselues hereby from performance of spirituall exercises belonging to Communicants: and besides they eate iudgement to themselues, &c.

For which cause these many yeeres hath it beene taken in the morning: not as of necessitie, but conueniencie and fitter preparation. And now people whose zeale goeth beyond their knowledge, make it as great a matter to communicate fasting, as to come in faith, and are as carefull, if not more, to purge their stomacks, then purifie their hearts.

To

To come fasting is commendable, in regard wee shall be more fit for holy exercises: thoughts of absolute necessitie are vaine and superstitious also, if we imagine that in eating or drinking ought aforehand, we sinne; and merit by abstinence.

Others if wee eate not, may not iudge vs: nor we condemne them that eate. The Kingdome of heauen, *i.e.* the Kingdome of grace here in this life (is not meat and drinke) consisteth not in these outward things, but in righteousnes, peace, and ioy in the holy Ghost.

Rom 14. 7.

Æger

1. *Æger*, 2. *Grandævus*, 3. *Prægnans*, 4. *Synodoque remotus.*

Ex his si fueris non ieiunare teneris.

The Councell of *Constans* admitted refreshing in case of necessitie *i.e.* to the foure before named; sicke and aged persons, to women with child, and such as were far from their Parish Churches. And good reason is it that such as cannot fast should haue refreshing, and wise discretion to take it in conscience of our owne weakenesse and indisposition to religious seruices through long abstinence.

abſtinence.

Q. May I not communicate in priuate?

A. In no wiſe, for Communions without Communicants doe ouerthrow the nature of a ſacrament. For Saint *Paul* defineth it to be a Communion of the body of Chriſt, & in 1. Cor. 10 17. ſaith, *We that are many, are one bread, i.e.* by participation: becauſe we are all partakers of one bread.

1. Cor. 10. 16.

Hereby then priuate communions of Popiſh Prieſts fall to the ground; their deuouring of bread and wine in view of the people gazing on them, and

and deliuering no part thereof vnto them, is no way to be vpholden.

The people as wel as the Priests, at all times of administration ought to bee admitted Communicants.

Else how can it be συναξις a Communion or λειτυργια a publike ministery.

The Apostles who administred it in priuate families, were compelled hereunto becauſe of perſecution, and yet then many Christians met together.

Hauing ſufficient company we may receiue at home, but very ſparingly, charily, and in caſe of ne-

ceſſitie,

ceſſitie, leaſt otherwiſe wee cauſe the publike aſſemblies to be neglected, and bring in an abſolute neceſſitie of this Sacrament, as Papiſts haue done. In the Church of Rome if any be deadly ſicke, this ſacrament is to be adminiſtred vnto them: if any depart without receiuing the ſame, he is not to be inter'd in Chriſtian buriall: for this cauſe the Pariſh Prieſt amongſt them comes with bell, booke, and candle, and his breaden god in a pixe or boxe, to euery one of yeres ready to die. Which cauſed no doubt, many of them to neg-

neglect it in health, because they were sure to haue it in sicknes.

None deny, but an impotent, sicke, or condemned person may priuately receiue, for in the auncient Church this priuiledge was granted to persons excommunicate to testifie their repentance, why should it not to these to confirme their faith?

But a case of necessitie must euer accompanie a priuate communion, but a thought of absolute necessitie neuer.

Q. Are wee when wee communicate to receiue with our

our owne hands the bread and cup at the hands of the Minister,

A. Why not; if we are old enough to receiue, it is likely we are not babes, but can (if we may bee suffered) put meate in our mouthes.

Popish Priests, who keepe away the cup, will feed their simple Proselites with their owne hands, endeauouring by shew of tender obseruance to make them amends for their former vnkindnesse: but in so doing they euidence the non-age and simplicitie of their people: either that they

they are babes which cannot discerne betweene the right hand and the left, or if of perfect age; such whose sences haue beene exercised in discerning things that differ) it insinuates their vnworthines to touch to taste, to handle. Ionah 4. 11. Heb. 5. 14

What is this but superstition, subiection to Romish ordinances, and beggarly rudiments? Col. 2. 20. 21.

Christ that we reade of, did not in the first institution, or any after administration put the bread into the disciples mouths. Ioh. 13. 23 Luk. 22. 21

Besides the words γαβειν λαμβανειν vsed by the Euangelists,

lists and Saint *Paul*, signifie no orall but manuall receiuing, and hence it is that the Greekes call that wherwith we take hold of things λαβὴ of λαβεῖν to take or receiue.

If this were not so, there would be a (ταυτολογία) or vaine repetition in the words of * Christ, take, eate, and drinke.

* Mat. 26. 26. 27.

With the mouth they are to eate and drinke, but with the hand to receiue and take the same.

The words of Saint *Ambrose* vnto *Theodosius* the Emperour, shew what was the practise of the Church

Church in those dayes, not to haue the sacrament put into their mouthes by the Priests, but into their hands.

Theodoret. hist. Eccl.

How wilt thou, saith S. *Ambrose*, put foorth thy hand (to receiue the Sacrament) from which as yet distilleth innocent bloud? How with these hands wilt thou receiue the sacred body of our Lord? What temerity is it in thee with thy mouth to drinke the cup of the precious bloud of Christ, seeing that thorow thy furious words, so much bloud hath bin spilt? It is therefore superstition

to

to forbid any communicants to take the bread and cup into their hands.

Q. *How ought I to bee affected, and my meditations disposed, in the instant, and act of receiuing?*

A. 1. When I see the Minister take bread to feed vs, then ought I to think how Christ being God from euerlasting, assumed our nature, and tooke our flesh vpon him to saue vs.

Heb. 2. 9. 11.

2. When we see the Minister blesse the bread to a holy vse, we must conceiue that Christ sanctified his flesh by vniting the Godhead vnto it for our redemp-

demption from sinne, the sting of death; from the captiuity of the diuell, from hell and feare of damnation.

Heb.2.14. 15. Rom.8.1.

3. The bread broken, and wine powred out, betokneth the most * execrable passion of our Sauiour Christ, and the effusion of his most precious * blood. It sheweth how hee bore our griefes, carried our sorrowes, was wounded for our transgressions, and bruised for our iniquities. In these signes as in a glasse we may behold what * maner of loue the Father hath shewed vs, sending his on-

* Gal.3.13

*Heb.9. 14.

Isa.53.4.5

*1 Ioh.3.1

ly begotten Sonne into the world, that wee might liue through him.

Here we may see, and seeing, acknowledge the transcendēt loue of Christ; passing all vnderstanding; who humbled himselfe vnto the death of the Crosse, and laid downe his * life for vs, when we were his enemies.

* Phil.2.8
* Ioh.10. 15.
* Col.3.5. Rom.6.6.
* Pet.2.24

Here wee are moreouer to consider the hainousnesse of sinne, and the infinite wrath of God for the same, whome nothing could pacifie but the death of his Sonne, nothing expiate sinne but his precious

ous blood.

Finally, the meditation hereof serueth to mortifie and kill sinne in vs, which killed our Sauiour, and put the Lord of life to death: being healed by the stripes of him, who bare our sins in his body on the tree, we should die to sinne, and liue vnto righteousnesse, seruing sinne no more. *Rom. 6.6:*

But liuing to Christ, who * dyed for vs and rose againe, least we crucifie to our selues the Son of God, and put him to an open shame.

* 1. Cor. 15.
* Heb. 6.6.

Doing this to our soules

ſolace and the reuiuing of our ſpirits, we may boldly comfort our ſelues with theſe meditations.

*Ioh 1.7. 1. That by Chriſt wee are ſanctified and cleanſed from our ſinnes *, that wee are iuſtified, and for them ſhall neuer bee condemned.

Rom.8.1.

2. That God is pacified and reconciled * vnto vs; that hee is our friend, and wee like *Abraham* his * fauorites.

*Rom.3. 24.

*Iam.2. 23.

3. That Satan is conquered, *Gen.*3.15. *Heb.*2.14. and death ſwallowed vp into victory *: ſo that the memory thereof cannot be

Hoſ.13.14

be bitter vnto vs, for Christ hath sweetned it with the wood of his Crosse: wee need not cry out with the children of the Prophets, as they did of the pottage made of *Colloquintida*; Death is in the pot: though we dye, yet in death there is not eternall death, but a life followeth which is for euermore. It will bee to vs like *Elias* fierie chariot; a meanes to bring vs to glorie.

4. When the bread and wine is giuen into our hands, thinke we; That God the Father offereth Christ with all his benefits,

and alſo effectually beſtoweth him on as many as worthily receiue him, that is; ſpiritually by faith: not (as our Capernaiticall aduerſaries, the Papiſts groſſely imagine) corporally deuoure him with their teeth, *Non dentis, ſed mentis eſt*: He is not meat for our mouthes, but for our mindes, *Quid paras dentes?* ſaith the ſame father; *crede, & manducaſti*, Why doeſt thou make ready thy teeth? beleeue and thou haſt eaten. If we will feed on Chriſt, it is by faith in our hearts that we muſt do it, and with thankeſgiuing, as

S. Aug.

as we say at the administration of this Sacrament; otherwise we may eate (*panem domini*) the bread of the Lord, not (*panem dominum*) the bread which is the Lord: we may drinke of the wine of the Lords cup, but not partake of his bloud, wee may haue no part in him or his merits.

Q. What are wee to doe when we haue receiued?

A. Wee may not (as the Israelites in old time, and our youth now accustometh to doe) sit downe to *eate, and rise vp to play: making the day they receiue in, a day of riot,

*1. Cor. 10.7. Ps. 106.4.

drunkennes, laſciuiouſnes, wanton ſports, paſtimes, and bodily exerciſe, &c. for as Chriſt calleth the Phariſees prayer, babling: ſo this kinde of receiuing may be called dallying. And ſuch as make no better vſe of their receiuing, what doe they but communicate only with their mouthes, and not with their hearts, and goe away from the Sacrament to deſpight Chriſt, as * *Iudas* went out from Supper to betray him.

* Ioh. 13. 30.

But as the morning light ſhineth * more and more vnto a perfect day: ſo ſhould

* Prou. 4. 18.

should we by communicating grow more illustrious, our light shining before others, as our Sauiour willeth; daily should wee grow in knowledge of these sacred misteryes, and increase in faith, loue, sinceritie, sanctitie, in obedience, and all sauing graces: growing rich and abounding in the workes of the Lord, as the Apostle saith.

Mat. 5. 16.

1. Cor. 15. 58.

Worthy receiuers *feed on Christ by faith, and draw vertue from him like the woman that was troubled with an issue of bloud: as she, so they are cured of

* 1. Cor. 10. 16.

a more pernitious fluxe, I meane of ſinne; whoſe iſſue is eternall death.

Comming duely prepared and worthily communicating, wee are for the time to come freed from the law of ſin, it commandeth not within vs, any facultie or power of our ſoules, nor without vs, any part or member of our bodies, in ſuch wiſe that they become inſtruments vnto wickedneſſe, but contrariwiſe, of righteouſneſſe vnto holineſſe.

Sin dwelleth not with vs like a domineering Landlord, ruling, ouerruling and

and commanding vs, but like a Tenant at will, vpon the least * falling out and godly indignation, wee thrust it out of doores: In Christ Iesus * we are free from the law of sinne, and of death. We haue gracious abilities, power to wil, and will to worke, but all of the Lord that worketh in vs both the will * and the deed of his good pleasure. Wee haue not onely purposes of obedience, minding with *Dauid* to keepe Gods righteous iudgements, neither is * will onely present with vs, but in some measure wee haue

* 2. Cor. 7. 11.

* Rom 8, 2

* Phil. 2. 13

Psal. 119. 116

haue power to performe our duties vnto God, hauing the ſpirit of power, and being ſtrengthened in the inner man by the power of Gods might, &c.

We are not altogether impotent, as being diſabled from doing good, but with Saint *Paul*, in a manner; omnipotent: Through Chriſt that ſtrengtheneth vs, we can doe all things. *i.e.* All (for the matter) required: though nothing for the manner with abſolute perfection: all in God his gracious and mercifull acceptation of our weake wils and endeauours, albeit exactly

exactly and according to legall rigour we can doe nothing at all.

Finding not ouer a while these effects, we may iustly suspect our preparation, and thinke either that we haue beene willingly deficient, or supinely negligent in sanctifying our selues.

And albeit wee come preparedly vnto God in his ordinances, and to sup with Christ at his Table, yet fruit is not by and by to be expected: for as light is sowne for the righteous, & ioy for the true in heart: so there must be a time for diuine

diuine comforts to ſpring vp and grow. Ouer two dayes we may be reuiued, and in the third day raiſed vp, and after a while wee may be comforted, raiſed vp from deſpaire of a bleſſing, and bee brought to a liuely hope of the increaſe of Gods gifts and graces in vs.

But finding no bleſſing vpon our communicating, we ought for our neglect of preparation, want of charitie, irreuerent comming, vnworthy communicating, or for our careleſſe letting ſlip of the word taught, to humble our ſelues vnder the

the mighty hand of God, confesse our sinnes, and how frowardly wee haue behaued our selues in his couenant. Thus doing, God who is able to make all grace to abound in vs, will blesse vs with all spirituall blessings in heauenly things in Christ Iesus; hee will perfect, stablish, strengthen, settle, and fulfill vs with his grace and diuine benediction. Which being in vs, and abounding, it will make vs that we shal neither be barren nor vnfruitfull in the knowledge of our Lord and Sauiour Iesus Christ, but as S. *Paul* saith,

faith; ſtedfaſt, vnmooueable, alwayes rich in the workes of the Lord, for as much that we know that our labour is not in vaine in the Lord. And that whatſoeuer good thing any man doth, the ſame ſhall he receiue of the Lord. God will not be indebted to his ſeruants, but render vnto them * according to their workes. Doubtleſſe (ſaith *Dauid*) there is a reward for the righteous. And this ſhall be proportioned according to the deedes of euery man. *Rom.2.6.* To them who by patient continuance in well-doing, ſeeke for glory and honour,

Eph.6.8.

* Reu 22. 12.

honour, and immortalitie; he will render eternall life. God giue vs grace so to seeke the former, that in the end wee may attaine vnto the latter; life without death; true iucunditie with all eternitie; pleasure at the right hand of God, which lasts for euermore.

Amen.

THE

THE Communicants Exercise.

A Morning Prayer.

O God, most great and glorious, infinite in thy maiestie, and wonderfull in thy mercy and truth, O Father, Son, and holy Ghost, three distinct persons, coessentiall and coequall; which art one in essence, most simple, without composition or mixture; eternall, without beginning or end; who art infinite without

without apprehenſion of place or thought; conſtant without ſhadow of change; abſolute in power, holineſſe and glory; who hauing made all things of nought, ſuſtaineſt them in thy good prouidence, and vpholdeſt them in their being by the word of thy power, that thy name by all men, and by all meanes might bee glorified.

We acknowledge our ſelues to haue receiued from thee a ſtate of innocencie, bodies indued with beautie, ſtrength and immortalitie, reaſonable and immortall ſoules; true wiſedome and holineſſe adorning the ſame. Thou gauèſt vs dominion ouer thy workes of wonder, and madeſt vs Lordr ouer the creatures, in thy ſelfe

thou gaueſt vs contentment, an aſſurance of the fruition of thy bliſſefull preſence.

But O Lord we haue degenerated, and are fallen from this our innocencie and integritie, vnto a ſtate of corruption and miſerie, by violating thy couenant of works. To our originall corruptions wee haue added many actual tranſgreſſions. There is in vs an vtter diſabilitie and enmity vnto that which is good, and a naturall proneneſſe vnto all manner of euill.

Thine image haue we defaced, by meanes whereof our darkned vnderſtandings miſlead vs, our benummed conſciences abuſe vs, our wils being auerſe and contrary to thy commandements are enthralled

led to sinne, and our hearts being peruerse are hardened in sinne, our affections are disturbed, our sences disordered, and are become the Porters to let in sinne, and the members of our bodies instruments of vnrighteousnesse vnto iniquitie. We haue sinned and swarued from thy law, not only though our ignorant and erring consciences, but haue omitted good duties, and committed euils against the knowledge and the illumination of thy Spirit, not onely through infirmitie, but presumption and obstinacie: we haue been partakers with others in sins, and haue run with them to the same excesse of riot.

By this sinnefull state of degeneration and corruption, we haue

haue merited ſorrow, ſickeneſſe, ſhame, ſeruitude, penurie, thy ſeuereſt afflictions and iudgements, yea that all thy bleſſings ſhould become curſes vnto vs, and that we ſhould be ruinated by our own proſperitie. If thou ſhouldeſt deale with vs according to our ſins, wee can expect nothing but that in iuſtice thou ſhouldeſt giue vs ouer as ſeruants vnder ſinne and Satan, and leaue vs in bondage vnto ſlauiſh feare, and helliſh horrour, the forerunners of damnation; and ſeparate vs for euer from thy fellowſhip, and puniſh vs with euerlaſting deſtruction from the preſence of thy glory.

Lord wee goe out of our ſelues, hauing no hope in vs of either iuſtification or ſaluation

tion from our ſelues, but onely through thy mercy, and thy Sonnes merits: who hath ſatisfied thy iuſtice, fulfilled the law, and performed all righteouſneſſe for vs. Wee haue affiance in thy goodnes, and confidence in the perfection of his ſatisfactorie and meritorious obedience, his ſorrowes and ſufferings, his anguiſh and agonie, his teares and drops of bloud, which hee endured and did ſhed for our ſinnes, let them be preualent and powerfull to make an attonement with thee, to procure our peace, to eſtabliſh our ſaluation, to deliuer vs from wrath, hell and damnation.

Pardon good Lord wee beſeech thee our manifold tranſgreſſions and iniquities, caſt them

them behind thy backe, and according to thy couenant of grace remember them no more. Behold vs with the eye of thy grace, as we are in Christ Iesus, washed, iustified, and sanctified, & like the Church in the Canticles, make vs al faire without either spot or wrincle. Worke in vs vnfained humiliation and contrition; indue vs with the gifts of thy spirit, which may make vs accepted with thee; drawe vs and we will runne after thee, preuent vs by thy grace, and from committing sinne with greedinesse.

Let the power of Christs death deliuer vs from the dominion of sinne, and the meditation of his glorious resurrection viuefie and quicken vs

tion from our ſelues, but onely through thy mercy, and thy Sonnes merits: who hath ſatisfied thy iuſtice, fulfilled the law, and performed all righteouſneſſe for vs. Wee haue affiance in thy goodnes, and confidence in the perfection of his ſatisfactorie and meritorious obedience, his ſorrowes and ſufferings, his anguiſh and agonie, his teares and drops of bloud, which hee endured and did ſhed for our ſinnes, let them be preualent and powerfull to make an attonement with thee, to procure our peace, to eſtabliſh our ſaluation, to deliuer vs from wrath, hell and damnation.

Pardon good Lord wee beſeech thee our manifold tranſgreſſions and iniquities, caſt them

them behind thy backe, and according to thy couenant of grace remember them no more. Behold vs with the eye of thy grace, as we are in Christ Iesus, washed, iustified, and sanctified, & like the Church in the Canticles, make vs al faire without either spot or wrincle. Worke in vs vnfained humiliation and contrition; indue vs with the gifts of thy spirit, which may make vs accepted with thee; drawe vs and we will runne after thee, preuent vs by thy grace, and from committing sinne with greedinesse.

Let the power of Christs death deliuer vs from the dominion of sinne, and the meditation of his glorious resurrection viuefie and quicken vs

vnto newneſſe of life, and by thy ſpirit, the fountaine of ſupernaturall grace, conioyne vs to Ieſus Chriſt our head. Not walking with an euen foot vnto the Goſpel, let him rebuke vs of ſinne, and be vnto vs the ſpirit of wiſedome and reuelation, our God and our guide, to leade vs into all truth. By the ſame ſpirit conuey vnto vs ſublimitie of vnderſtanding, ſtrength of vertue, puritie of deuotion, feruencie of zeale, ſanctitie of deſires, charitie of workes, goodnes of manners, fruitfulneſſe of grace, holineſſe of conuerſation, and heauenlineſſe of affection and meditation. Vouchſafe vs peace of conſcience, ioy in the holy Ghoſt, ſence of thy diuine loue, the aſſurance of our reconcon-

conciliation, and certainety of our saluation, through the delightfull apprehension of thy loue, vnchangeable fauour and grace.

Enrich our hearts with faith, hope, and charitie, the neuer-failing graces of thy spirit.

Open, and set open vnto vs the fountaines of ioy, in our deepest dismay, let vs value our helpe and part in Christ, aboue the pleasures and treasures of ten thousand worlds.

Being troubled with doubtings let vs not despaire, keepe vs from distraction in our distresses, and from perishing in our perils. If thou suffer vs to fall, let vs rise againe, when thou afflict vs, let vs not bee swallowed vp of ouermuch heauinesse, but reioyce with

ioy glorious and vnſpeakeable. Inueſt and intereſt vs in al the priuiledges of thy Saints, make the creatures in amitie with vs.

Bleſſe vs with our Chriſtian libertie, giue vs ſufficiencie of earthly comforts; and immunitie from outward euils, as puniſhments of ſinne.

In all our trials and chaſtiſements, mercifully mittigate thy correcting hand, ſtrengthen vs to beare whatſoeuer it ſhal pleaſe thee to lay vpon vs, and in thy good time giue a ioyfull and glorious iſſue out of all our troubles.

We come not primarily and principally vnto thee, deare Father; for the dewe of heauen, and fatneſſe of the earth for *Eſaus* pottage, and the Iſraelites

raelites flesh pots, Quailes and Manna, for earthly blessings, submitting our selues to thy gracious prouidence, wee beseech thee this day to giue vs onely what thou in thy wisedome knowest behouefull vnto vs, and necessary for the day. Giue vs neither ouermuch plentie or penurie, but blesse vs with such a portion of health, wealth, maintenance credit, comfort, and godly contentment, as that hereby wee may vrge our selues vnto thankfulnesse, and to testifie the same by our seruiceablenesse and religious obedience. Giue vs grace to serue thee with vprightnesse of heart in the duties of our callings, & in the businesse of this day to keepe our faith and a good

conſcience with thee and all the world, bringing our generall profeſſion of religion into particular practiſe, as thou haſt commanded in thy word. Let vs not by idlenes or inordinate liuing be a burden to humane ſocieties, or a blemiſh vnto Chriſtianitie. Bleſſe our labours and make our endeauours fruitfull and beneficiall, not onely to our ſelues, and thoſe that depend vpon vs, that reioycing, wee may eate and be glad, and praiſe thy name; but that others alſo being refreſhed by vs, may bleſſe thy name, and praiſe thee with vs, and for vs.

Let thy kindnes and mercy follow vs all the dayes of our liues. Bleſſe thy Church vniuerſall. Comfort thoſe that are any

any way afflicted, oppressed or persecuted for righteousnes sake, or which mourne in secret for their sinnes, and the abhominations of the times. Bee thou a wal about this good land, and in thy prouidence preserue the same from inuasion and desolation. Saue thine anoynted seruant, our Soueraign Lord King *Charles*, with his Royal consort, Queen *Mary*. Assist with thy spirit and grace al that are in authoritie. Sanctifie all those whom thou hast separated for the worke of the ministerie: remember in speciall mercy all those from whom wee haue receiued kindnes. Blesse our kinsfolkes in the flesh, and all our Christian and godly acquaintance, whom thou hast

knit vnto vs in the bondes of neighbourhood and amitie. The Lord bleſſe vs and keepe vs, the Lord make his face to ſhine vpon vs, and be gracious vnto vs: the Lord lift vp his countenance vpon vs, and giue vs peace.

Guide vs by thy counſell, and after that bring vs to glorie.

The peace of God which paſſeth al vnderſtanding, keep our hearts and minds, through Ieſus Chriſt, Amen. *Our Father, &c.*

The grace of the Lord Ieſus Chriſt, and the loue of God, and the communion of the Holy Ghoſt bee with vs all. Amen.

An

An Euening Prayer.

O Almighty, immortall, all-seeing and inuisible God, who dwellest in that light of eternall glory, which no man with his bodily eye can approach vnto and liue; to thee, in the sincerity of our soules, and humilitie of our hearts, wretched and miserable sinners; doe wee come: humbly prostrating our selues before the footstoole of thy throne of grace, acknowledging and confessing with the Prodigall, that wee haue sinned against heauen, and before thee, and are no more worthy to be called thy children. Thou art a God of pure eyes, and canst not behold iniquitie, if

thou ſhouldeſt be extreame to marke what is done amiſſe, Lord, who is able to abide it? Our ſinnes originall and actuall; of omiſſion and commiſſion; of ignorance and knowledge; of weakneſſe and wickedneſſe; of paſſion and precipitation, both perſonall and nationall; haue iuſtly merited thy temporall plagues; ſhouldeſt thou enter into iudgment with vs for our pride, vanitie, and blindneſſe of mind, for the peruerſeneſſe of our wils, and hardneſſe of our hearts, for our lukewarmeneſſe, carnall ſecuritie, gilded hypocriſie, groſſe impieties; for our blaſphemous oathes, fond ſuperſtitions, hereſies, and Idolatries, thou mighteſt ſtretch foorth vpon vs the rod of thy viſitation

tion, and smite vs with sicknes in our bodies; with reproach in our names; with losses in our estates; with pouerty and misery in our persons, with anxietie of mind, and confusion of face, thou mightest iustly suffer vs to goe on in sinfull courses of finall impenitencie to the destruction and eternall perdition both of our soules and bodies.

Though we haue frequented thy house with thy Saints, yet we confesse O Lord against our selues, that we haue gone with the multitude vnto sin; hauing professed much, wee haue practised little; wee haue vnhallowed thy name, prophaned thy Sabbaths, neglected thy worship, contemned thy Word, wee haue abused thy

thy temporall blessings vnto couetousnes or intemperance: thy patience vnto presumption: the grace of the Gospell to licentiousnesse in sinning: and thy mercy vnto hardnes of heart and impenitencie.

Notwithstanding, seeing there is yet hope of amendment left vnto vs, strike our hearts with godly sorrow, which may cause repentance vnto saluation, neuer to be repented of. Deie & vs in heart, fill vs with confusion of face and astonishment, bow downe our backs; by vnfained humiliation, let vs be like those that goe groueling al the day long, abhorring our selues in dust and ashes. After our sufficient humiliation, let the voice of the Spirit of adoption cheere

vs

vs vp, and be a meanes of our exaltation, that in our deuotions wee may flie vnto the wings of thy fauour, petitioning thy Maiestie for the manifestation of thy mercy in thy pardoning grace.

Be thou vnto vs O Lord as thou proclaimest thy selfe, a gracious God slow to anger, of great compassion and kindnes, forgiuing iniquity, transgression and sinne, both originall, actuall, and habituall. Deale not therefore with vs according to our deseruings: but as the heauens are higher then the earth, so extend thy mercy beyond our deserts. Heare vs and help vs, and haue mercy vpon vs for Iesus Christ his sake: let his accursed death deliuer vs from the curse of

the

the law, and eternall death, let his bitter paſſion worke our attonement and reconciliation with thee; let the cry of his bloud, ſpeaking better things than the bloud of *Abel*, cry downe the loud cry of our impieties, and procure thy fauor. Hide our ſins in his wounds, and bury them in his graue, that they may neuer appeare in iudgement againſt vs, to diuert the eye of thy grace from vs, and caſt vs for euer from thy glorious preſence.

To this end waſh all our ſinnes in the bloud of thy Son, and make them whiter then the ſnow in Salmon.

Renue our hearts by thy holy Spirit, quicken vs with the ſoule of new life, make vs new creatures, and incorporate vs into

into Christ, that there may remaine no condemnation to vs, walking not after the flesh, but after the spirit. Let thy commandements hencefoorth be no more grieuous vnto vs, but to doe thy will, let it bee meate and drinke vnto vs; yea let vs preferre it before our appointed fold, making the whole course of our liues to be a sincere, vniuersall, perpetuall, an hearty and voluntary obedience, that so thy loue in Christ Iesus may bee shed abroad in our harts by the holy Ghost, and the spirit may witnesse vnto our spirits that wee are thy children, and that thou hast not ordained vs to wrath, but to obtaine eternal life and saluation.

Furthermore, wee beseech thee

thee deare Father, to bleſſe vs with repentance for our ſins, and with faith in thy promiſes, that we may depend vpon thy prouidence, and vouchſafe vs alwayes the preſence of thy Spirit, that by his conſolation and corroboration, wee may readily take vp the Croſſe, and not ſhrinke from our holy profeſſion and practiſe for feare of perſecution, but go on with ſpirituall fortitude, boldneſſe, conſtancy and courage, not being daunted with difficulties, or death it ſelfe, the extreameſt of all dangers.

And as thou heapeſt bleſſings vpon bleſſings, ſo ſtill adde grace to grace, that thy goodnes continued to vs, may make vs continually better, and thy celeſtiall graces, the more

more heauenly minded.

And being members of the Church, wee beseech thee in the behalfe of thy Church vniuersall, build it more and more in perfect strength, glorie and beautie. Enlighten those that sit in darkenesse, and in the shadow of death, and guide their feete into the way of peace. Perfect the worke of grace in those who haue receiued the first fruits of thy spirit. Comfort the afflicted that mourne in Sion, heare the prayers and fulfill the desires of all that in heauinesse of heart, and sinceritie of soule seeke thy face and fauor. Assist with thy spirit, and helpe their infirmities, whose words are stopt with sighes, and plaints waterred with teares, when

when they are deepely plunged in deſpaire, and haue loſt the voyce of ioy and gladnes, ſend them the comforter, reſtore to them the ioy of their ſaluation, and ſtabliſh them with thy free ſpirit.

Be mercifull to this good land, and to the crying ſins of the tranſgreſſors therein. Giue grace to all eſtates and degrees of men to meet thee by repentance and vnfained humiliation, that thy grace may preuent our dangers, and diuert thy imminent iudgements. Showre downe all corporall and ſpirituall bleſſings on the Kings maieſtie, his gracious Queene *Mary*, and their Royall family. Bleſſe the Prince Palatine, his vertuous Lady, and their progenie, aduance them

them to their former dignities, and put downe all their enemies. Indue the Nobilitie with loyaltie, and the State with prudent policie, the Gentry with religious pietie, the magistracie with courage, and fidelitie, the ministerie with knowledge and sincetitie, the Comminaltie with industrie and integritie, that the whole land from *Dan* to *Bearsheba*, may blossome and fructifie & euery particular person from the highest to the lowest, liue in peace, vnder his Vine, and vnder his figge-tree, to the renowne of our nation, the propagation of the Gospell of peace, and especially to the aduancement of thy glorie.

Blesse all those that are linked

ked to vs by the bond of affinitie, consanguinity or Christian amitie and neighbourhood. Be propitious together with our Fathers house, to our own posteritie. Beautifie them with natures abiliments, knowledge, wisedome, memory, eloquence, vtterance, and aboue all endue them with the gifts of thy Spirit, that as they grow in yeares, so they may grow in grace, and be vnto thee as the polished corners of the Temple, delightfull; that they may liue in thy feare, dye in thy fauor, and in the end bee inheritours with the Saints in light.

Enlarge the kingdome of thy Sonne, destroy the dominion of Antichrist, and the kingdome of Satan, finish these

these dayes of sinne, and hasten the comming of thy Son, and when he shall come in maiesty and great glorie, let the perfection of our loyall loue expell all slauish feare.

Finally for as much as thou hast brought the night vpon vs, wherein we are to take our rest, wee commend and commit both our soules and bodies into thy hands; who art the watchman of Israel, which neuer slumbrest nor sleepest; keep that which is committed to thee, preserue vs from the dangers of darkenesse, and the terrors of the night, from vain dreames, fantasies and delusions, that being refreshed in our bodies with moderate sleepe, our health may be continued & our hearts cheared to

doe

doe the duties of our particular callings, the day following, and all the dayes of our liues. If thou haſt determined to call for vs in our reſt, for Chriſt his ſake haue mercy vpon vs, and pardon our iniquities, and tranſlate our ſoules to thy kingdome of glorie: but if it ſhall pleaſe thee to adde more dayes vnto our life, adde more amendment vnto our dayes, that leading our liues in thy faith and feare, we may dye in thy fauour, reſt in thy peace, riſe in thy power, partake of thy glory, and be bleſſed with endleſſe immortalitie. Amen.

A

A Prayer for England and the reformed Churches.

MOst gracious God, and louing Father, preserue those places and Churches wherein thy Gospell flourisheth, is purely preached, and thou art worshipped, and thy great name is glorified. More especially we pray thee, let the saluation of this our English Israel now and euer come out of Sion. Let not thine and thy Gospels enemies trample thy sacred lawes and truths vnder their feet, boasting of their hearts desires; either turne their hearts, and perswade *Iaphet* to dwell in the tents of *Shem*, conuert them and bring them

them home, that they may together with vs be of one fold, vnder one shepheard, Iesus Christ: or infringe their power, infatuate their counsels, defeate their policies and stratagems, and frustrate their treacheries: bring down their pride, bowe downe their backes, and let them know that there is a God, which ruleth in *Iacob*, and vnto the ends of the earth.

Lord be thou our strength, and the saluation of thine anoynted, saue thy people, and blesse thine inheritance, feede them also and lift them vp for euer.

So we thy people and sheep of thy pasture, will giue thee thanks for euer; we will shew forth thy praise to all generations

tions, saying and singing, *Gloria patri*.
To Father, Son, & holy Ghost,
all glory be therefore:
As in the beginning was, is
now and shall be euermore.
Amen.

A Prayer for the Kinge Maiestie.

MVltiply (good Lord wee beseech thee) thy mercies to great Britans mightie Monarch, *Charles*, &c. Indue and adorne his Royall person with gracious abilities and gifts for the discharge of his so high and eminent a calling. Blesse him with the wisedome of *Salomon*, giue vnto him the spirit of valour, the heart of *Dauid*, the hand of *Gedeon*,

the zeale of *Nehemiah*, and the resolution of *Iosuah*, that he and his houshold, and we thy people may for euer serue thee.

Hide the King from the secret counsell, and from the insurrection of euill doers.

Prolong his life as many generations: be a shelter for him, and a strong tower from his enemy.

Let the Crowne flourish on his head so long as the Sunne and Moone endureth.

Enlarge his dominion from sea to sea, and from the riuer to the ends of the earth.

Let barbarous nations bow vnto him, and all his enemies licke the dust, but let them that loue him bee as the sunne when hee commeth forth

in his strength.

Giue thy iudgements vnto the King, and thy righteousnesse vnto his royall successors: to iudge the cause of the poore, fatherlesse, and widdowes, and execute true iudgment vnto all, that the little hils may bring righteousnesse, and the mountaines peace vnto the people.

A Prayer for the Queene.

ALmighty and mercifull Lord that giuest spirituall wisedome and sanctifying grace to all thy Saints, illuminate the illustrious Queene *Mary*, anoynt her eyes with the eye salue of thy Spirit, that deceiueableness of vnrighteousnes may not beguile her.

Transforme her by the renewing of her mind, that prooving what is thy good, acceptable, and perfect will, and approouing the same, she may constantly cleaue vnto thee, and worshipping thee with puritie of deuotion, and glorifying thee by her pietie of life and conuersation, that after this life shee may bee an inheritour of thy Kingdome of glorie with thy Saints in light: Grant this O Father, for Iesus Christ his sake, Amen.

A Prayer for the Palſgraue, his vertuous Lady, and their children.

O Mercifull Lord, looke graciouſly on the Noble Prince Palatine, the religious Lady *Elizabeth*, his peereleſſe aſſociate, and their Princely progenie, as thou haſt enlarged the troubles of their hearts, ſo Lord enlarge thy comforts towards them, bring them out of all their troubles and diſtreſſes, after their vilefying and abaſure, dignifie them: for their exceeding humiliation, vouchſafe them a peaceable and proſperous exaltation; and for the dayes wherein they haue ſuffered

aduersitie, send them many yeares of honourable and peaceable prosperity.

Deliuer them not ouer vnto the will of their enemies, that rise vp against them, and breath out cruelty.

Let not their enemies persecute their soules, and tread downe their liues vpon the earth, nor lay their honour in the dust.

Hide not thy face from thy seruants, heare them speedily in their troubles: draw nigh vnto their soules, redeeme and deliuer them from their enemies.

Let them bee ashamed and confounded that seeke after their soules: let them be turned backward and put to confusion that desire their hurt.

Deliuer

Deliuer them in their righteousnes, and cause them to escape, and bow downe thine eare vnto them, and saue them.

Be thou their helpe, and the God of their saluation, hide them in thy pauilion, and cause thy protecting Angels to encampe about them. Set them vp vpon a rocke, and lift vp their heads aboue their enemies, that in confidence of thy protection, they may not feare those that rise vp against them, but may liue in peace, and godly prosperitie all their dayes, and after this life bee blessed for euermore. Amen.

A Prayer for the Navy and Souldiers.

O Omnipotent God, Lord of Hoasties, girde thou with strength all those that fight thy battailes, encourage them by thy gracious presence and assistance, teach their hands to warre, and their fingers to fight, and euer giue vnto them the shield of thy saluation, and power to put downe those that rise vp against thee.

Prosper our Navy in their iust designes and attempts, giue them that stand for thee, and fight thy battles; a happy successe in al their exploits and seruices; send them home in safetie, with honourable victorie,

ctorie, ouer thine, and thy Gospels enemies.

Goe out with our armies both by sea and land, through hee let them do valiantly, & be successefull to the glory of thy great name, the honour of our Nation, and the aduancement of thy Gospel, through Iesus Christ our Lord and onely Sauiour. Amen.

A Prayer to be vsed in these dangerous times.

O Most mighty, and most mercifull Father, these being the latter times, the dayes of sinne, our iniquities being ripe vnto iudgement, calling and crying vnto thee for vengeance, in stead of building and planting this

kingdome and nation, thou mayeſt iuſtly roote out, and pull down, deſtroy and throw downe: yet ſpare vs thy people for thine honours ſake, take away our ſinnes, and thou ſhalt finde no cauſe of inflicting thy iudgements. Pardon good Lord our lewd conuerſation, and the loud crying ſinnes of this our nation: Shelter vs vnder the wings of thy fauourable protection, be thou a ſunne and a ſhield vnto vs, to comfort and defend vs from thoſe that may riſe vp againſt vs. Teach our hands to warre, and our fingers to fight, and through thee let vs doe valiantly: and ſeeing that Satan conſpireth the ruine and deſolation of thy Church and children, and the ſhorter

his

his time is, the more hee rageth; Lord quell his fury, restraine his malice and mischiefe, stop the proceedings, and frustrate the attempts of thy Churches wily enemies, and let their intents and machinations bee without that euent and successe they hope for. If the *Pharaohs* of Rome and Spaine attempt at any time to pursue vs, doe thou pursue them; persecute the obdurate and incorrigible with all thy stormes, and astonish them with thy tempests: yea let them drinke of *Pharaohs* cup, that offer to thy Israel the bitter cup of triall and tribulation.

Our enemies that are risen against vs they would reioyce at our destruction, but thou which

which dwellest in the heauens, do thou laugh them to scorne and make their impregnable bulwarks, their inuincible Armadoes a Babel, & cõfusion & their munition their power and policy, weaknesse and foolishnesse. Take from them their sting and strength, and let them not haue power to doe thy seruants hurt. Shew thy mighty and outstretched arme in our weakenesse, let *Holofernes* bee nothing to a *Iudith*, nor *Goliah* to a *Dauid*, nor *Herod* to a worme, nor *Pharaoh* to a frogge. The more weake we are, doe thou manifest the glory of thy power in our defence. As thou sauedst *Noah* from the flood, *Lot* from Sodome, *Daniel* from the Lyon, *Paul* from *Nero*,

Nero, and *Peter* from the chaine, so saue thy seruant and annoynted *Charles*, our most gracious King and Gouernour: Deliuer him from the malice and mischiefe, furie and crueltie of all the enemies vnto his Crowne and dignitie, that thy little flocke may be secure and safe vnder thy protection, and may not feare either Turke, Pope, or Spaniard; or what man can doe vnto vs.

Blesse our gracious Queen *Mary* with grace aboue all things to serue thee: giue her spirituall wisedome, that shee may know, and knowing, may endeauor with *Mary* to chuse the better part.

Be gracious to all that fauor thy cause, and especially the

the Prince Palatine, and his religious Lady, and their children; establish their peace, and set the Crown of their ancient honour and dignitie vpon their heads; that their enemies may see it, and be afraid, but al the that loue the prosperitie of thy Syon may reioyce. Guide the Kings Maiesties Honourable Councell in all their consultations, that they directing, and thou defending those that fight for thy truth, vnder the English banners and colours, and following them with thy power, whether it be by sea or land; thou being a Counsellour and Fortresse, a wall of fence vnto them, and all that are with them, not ours, but thine may be the glory.

Giue

Giue vs a zealous and iudicious miniſtery, a prudent and religious magiſtracy, a faithfull Gentrie, and an honeſt and dutifull Commonaltie.

Haue mercy on this Land, and the people therein, and worke vpon vs all with *Peter*, that we may lament our ſinnes in the bitternes of our ſoules, that we may confeſſe them in the cloſets of our hearts, and forſake them, neuer any more to be at friendſhip with them. Cauſe vs to draw neere vnto thee, and to ſeeke thy face right early, make vs to delight in running the way of thy cõmandements: prouing what is the good and acceptable wil, let it be our greateſt care and ſtudy to fulfill the ſame. In times

times of our neceſſity, diſtreſſe and danger, not neglect the vſe of good meanes, let vs euer caſt our care vpon thee, who careſt for vs. Giue vs grace in thee to put our truſt, that wee may not be confounded. Ariſe O Lord and ſaue vs; deliuer vs out of the hands of our enemies, and out of the hands of all that hate vs; that wee (thy people by thy bleſſing of peace) may ſerue thee in holineſſe and righteouſneſſe al the dayes of our liues, to thy glory, the aduancement of thy Goſpel of truth, to the comfort of our owne conſciences, and to the ſaluation of our ſoules in the day of the Lord Ieſus, Amen.

A

A Prayer in time of the Plague.

O Merciſull Lord God, heauenly Father, wee thy children and ſinnefull ſeruants, confeſſe with griefe of heart and ſoule, that our iniquities may iuſtly cauſe a ſeparation betweene thee and vs, and draw downe all thy iudgements and plagues vpon both our ſoules & bodies, yet for thy grace and mercy, and Ieſus Chriſt his ſake, in whom we truſt, we beſeech thee to looke fauourably vpon vs, to heale our ſores, to bind vp our wounds, to ſpeak peace vnto vs, by remouing the plague and peſtilence from our houſes and habitations.

Be

Be thou pleased to hearken vnto the intercession of thy seruants, and redeeme our liues from death and destruction, though our sinnes bee great for quantitie, and grieuous for quality in multitude and magnitude, exceeding the sands on the sea shore; yet thy mercy O Lord is greater, thy goodnesse is endlesse, and thy compassions neuer faile: on the bended knees of our relenting hearts, wee humbly implore thy grace.

Spare vs good Lord we beseech thee, giue vs space of repentance, and grace to turne vnto thee, that wee may lead the remainder of our dayes, soberly towards our selues, righteously towards our neighbours, and piously towards thee;

thee, walking in holineſſe and righteouſneſſe before thee all the dayes of our liues: prouiding wiſely for our laſt ends, that we may be found of thee in peace, and enioy euerlaſting happineſſe. Amen.

A Prayer for the afflicted in conſcience.

O God, moſt gracious and mercifull Father, which hateſt nothing that thou haſt made, and afflicteſt whom thou loueſt, and correcteſt euery child that thou receiueſt: howſoeuer thou dealeſt with me, manifeſt thy grace vnto me, though Satan accuſe me, and my ſinnes giue euidence againſt me, leauing me without

our hope and comfort; yet take not from mee I beseech thee, the sense of thy diuine loue. Strengthen mee against the accusations, suggestions, and temptations of Satan, encourage mee by the presence of thy Spirit, now indue mee with faith, patience, and constancie, that this aduersary by taking aduantage of my infirmities and heauines of heart, may neuer be able to preuaile against mee. Lord for Christ his sake, in whom I only trust, to find grace to helpe in this my time of need; doe thou in mercy pardon mine iniquities sanctifie my soule, speak peace vnto my conscience, assuring me by thy holy Spirit, that thou art my God and gracious Father, and wilt in Iesus Christ

be

be my saluation. Though the sorrowes of death compasse me, and the terrors of hell get hold on me, yet quicken thou mee according to thy word: create in me a cleane heart, and renue a right Spirit within me, that I may learne to feare thy name, to serue and glorifie thee here, and bee blessed by fruition of thy delightfull presence hereafter, through Iesus Christ my Lord and onely Saviour, Amen.

A

A Prayer on the meditation of our mortalitie.

O Lord our God, in whom we liue, moone, and haue our beeing, seeing our life is a trauelling to the graue, and wee began to dye so soone as we receiued in our vitall breath, giue vs grace in time of our health to meditate on our mortalities, that wee may prouide for that which we cannot preuent: to this end teach vs (good Lord) to number our dayes, that we may apply our hearts to wisedome, and worke out our saluation with feare and trembling, and through the expectation of our appointed

change

change continue the light of our lamps with the oyle of faith and good works, that meeting thee the sweet bridegroome of our soules; whether it be at the houre of death or the day of judgement, we may enter with thee vnto the marriage feast, and being entred into our masters ioy, reioyce in thee, with ioy glorious and vnspeakeable.

Albeit Oh the onely Father thou crowne vs not with length of dayes, let patience possesse our soules, and considering the shortnesse of our continuance here, cause vs to redeem the time, to runne speedily, cheerefully, and constantly the race that is set before vs, looking vnto Iesus the author and finisher of our faith,

faith, who for the ioy that was set before him, endured the Crosse, despised the shame, and is now set downe at the right hand of thy Throane. Suffer vs not to faint vnder thy chastisements, remember our frailetie, and let thy visiting hand lay no more vpon vs then we are able to beare. In the daies of our spiritual cōflicts, or bodily diseases, vphold vs by thy power, succour vs by thy prouidence, helpe vs in thy mercy, and graunt vs patience to endure thy tryalls, faith to beleeue thy promises, perseuerance to continue thy seruants vnto our dying dayes. Let vs not for any paines or pangs of death fall from thee, but hold fast that which we haue receiued, that no man take our

crowne

Crowne. Preſerue vs from the euill one, let thy loue bee our banner, thy faithfulneſſe and truth, our ſhield and buckler, through thee let vs do valiantly, and by thy ſtrengthning power prooue more then conquerours.

And during this time of grace, let vs improoue to thy beſt aduantage the gifts which thou haſt giuen vs, that in the day of *Audit* and gener al account wee may ſtand with boldneſſe before thy preſence in full aſſurance of our abſolution, approbation, and eternall ſaluation.

To this end ſet thy image and ſuperſcription on our ſoules, and engraue the ſame on our conuerſations, purge vs from our manifold corrupti-

ons, perfect the worke of ſan-ctification in vs, that our light ſhining before others, they may glorifie thee our heauenly Father, and we our ſelues after our quickning from the duſt, be receiued to the greater glory in thy kingdome, being ſatisfied with thy image hauing fulnes of ioy and pleaſures at thy right hand which laſt for euermore. Grant this vnto vs deare Father, and giue vnto vs beauty in ſtead of aſhes, immortality for mortality; ſtability for mutabilitie; incorruption for corruption: pleaſure for paine; mirth for mourning; melody without melancholy; life without death; true iucundity, happy eternitie, and eternall felicitie, and that for Ieſus Chriſt his ſake

sake, thine onely Sonne, and mine alone Saviour, Amen.

A Prayer at the beginning of sickness.

O Most righteous Lord, God, my miserie commeth not forth of the dust, neither doth mine affliction spring out of the earth: my sickneſſe is for my sinne, my weakneſſe for my wickednes: In all my sufferings I acknowledge thy prouidence and goodneſſe, thou haſt not stricken me with sudden death which my hainous sinnes haue deserued; but vouchsafeſt me this fauourable and fatherly correction for my amendment and reformation.

Good Father sanctifie the

ons, perfect the worke of sanctification in vs, that our light shining before others, they may glorifie thee our heauenly Father, and we our selues after our quickning from the dust, be receiued to the greater glory in thy kingdome, being satisfied with thy image hauing fulnes of ioy and pleasures at thy right hand which last for euermore. Grant this vnto vs deare Father, and giue vnto vs beauty in stead of ashes, immortality for mortality; stability for mutabilitie; incorruption for corruption: pleasure for paine; mirth for mourning; melody without melancholy; life without death; true iucundity, happy eternitie, and eternall felicitie, and that for Iesus Christ his sake

ſake, thine onely Sonne, and mine alone Saniour, Amen.

A Prayer at the beginning of ſickneſs.

O Moſt righteous Lord, God, my miſerie commeth not forth of the duſt, neither doth mine affliction ſpring out of the earth: my ſickneſſe is for my ſinne, my weakneſſe for my wickednes: In all my ſufferings I acknowledge thy prouidence and goodneſſe, thou haſt not ſtricken me with ſudden death which my hainous ſinnes haue deſerued; but vouchſafeſt me this fauourable and fatherly correction for my amendment and reformation.

Good Father ſanctifie the

ſame vnto mee, that weeping and lamenting for my ſinnes, thou maiſt waſh them in the blond of thy Sonne, and aſſure my conſcience by thy Spirit of thy reuiuing grace and reconciliation, of my preſent iuſtification, and future euerlaſting glorification.

To this end mollifie my hard heart, mortifie my ſinfull corruptions, quicken mee with the ſoule of new life, and grant that when my bodily ſtrength ſhall decreaſe, decay and fayle, I may (being renewed inwardly in the Spirit of my mind) grow ſo ſtrong by faith in thy mercy, and thy Sonnes merits, that by the power of thy might, I may preuaile againſt the gates of hell, and in the end tread downe

downe all my spirituall aduersaries.

Remoone good God this sickneſſe from mee, and if it be thy will, reſtore vnto mee my former health, or ſtrengthen mee with thy grace and holy Spirit, that with patience and perſeuerance, I may endure this thy fatherly viſitation vnto the end, that after this life ended, I may dwell with thee, and enioy life euerlaſting, Amen.

A Prayer for the ſicke.

O Lord my God, enter not into iudgement with thy ſeruant, remember thy tender mercies, and thy louing kindneſſe for they haue beene for euer. Waſh me throughly from mine iniquities, and cleanſe mee from my ſinnes. Suffer me not to be ſwallowed vp of ouermuch heauineſſe: mercifully mittigate mine extreamities vnder thy correcting hand, or giue mee patience to endure thy fatherly chaſtiſements, and in thy good time ſend me helpe and deliuerrance, that liuing I may praiſe thy name; if it bee thy good pleaſure to call for mee out of this life, prepare mee for

for death, worke in me repentance vnto saluation, neuer to be repented of; that my last houre may be my best houre to commend my Spirit into thy hands, O thou God of truth. Heare me, and deliuer mee in thy righteousnesse, finish these dayes of sinne, hasten the comming of thy Sonne vnto iudgement: come Lord Iesus, come quickly, cause thy Angels to pitch their tents about me, and in thy good time receiue my soule vnto glory, and that for Iesus Christ his sake mine alone Sauiour and redeemer, Amen,

A Thanksgiuing for recouery from sickneſſe.

ALL honour and glory bee giuen vnto thee O heauenly and holy Father for all thine vnſpeakeable mercies, in particular for my preſeruation in all my tryalls and tribulations, and for that thou haſt not preuented my repentance by vntimely death, but haſt giuen me ſpace of repentance, and grace to conuert vnto thee.

Perfect the worke of thy grace which thou haſt begun in me, make mee thy ſeruant zealous of good works.

Teach mee to number my dayes and redeeme the time, that applying mine heart vnto

to wisedome, I may not onely abstaine from all those things which are euill, and endeauour to do those things which are good, but labour more and more to grow vp vnto full holinesse, that liuing in thy feare, I may dye in thy fauour, rest in thy peace, and rise by thy power vnto glory, Amen.

A Prayer before the receiuing of the Lords Supper.

O God of Maiesty and might, wonderfull in thy glory, and infinit in thy goodnes, I haue not rendred vnto thy sacred Maiestie, according to thy vnspeakeable mercies and gracious dealing with me, my courses haue been disobedient, my discourses vaine, my conuersation hath abounded with the continuall breaches of thy most righteous lawes. Blessed Sauiour the multitude of mine iniquities with *Iudas* haue betrayed thee, my sinnes haue prickt thy head, piereed thy side, giuen thee gall to eate, and vineger to drink, and haue more cruelly afflicted and tor-

tormented thee, then the thornes or the speere where-with thou wast wounded in the house of thy friends, here-by I haue deserued that thy wrath should wax hot against me, not onely to consume me, and root me out from the land of the liuing, but for euer to cast mee away from thy pre-sence of glory. But O Lord, I iudge, abhorre, and condemne my selfe for mine iniquities, and with weeping eyes, an humbled, heauy, relenting and bleeding heart, come vnto thy throne of grace, beseeching thee that those sacred drops of thy Sons bloud which hee did shed for me in the day of his circumcision and agony, and the streame that ran from his body in the day of his passion,

may

may expiate my ſins. O Lord take away the burthen of thē, which lyeth like ſo many talents of lead vpon my conſcience, and through deſperation would preſſe my ſoule downe vnto the pit of perdition.

Worke in mee a liuely faith in thy Sons bloud; giue me a firme apprehenſion, and a liuely application of his merits vnto mine owne ſoule, with affiance in thy neuer failing mercies and compaſſions.

Thou receiueſt ſinfull ſoules that are wearied and heauy laden vnder the burthen of their ſinnes; to thee therefore in all affectionate humilitie, and feruor of the Spirit, doe I come; earneſtly knocking at the

the gate of thy mercy. Lord open, open good Lord, I beseech thee for Iesus Christ his sake, and admit thy relenting and repenting seruant vnto thy gracious presence. Looke vpon me with the eye of thy grace, wound my heart, and haue mercy on thy seruant sorrowing. Let the power of thy Sons death mortifie my sinnes, and the vertue of his resurrection quicken my soule vnto a new conuersation, and thy loue in sending thy Son to dye for me, enflame mine heart with the loue of thy maiestie, indue me with a spiritual appetite, & a lōging desire after the food of my soule, the sacred body and bloud of thy Sonne, that preferring it before mine owne appointed food, I may

come

come worthily prepared to receiue the same.

Giue mee grace to lament and bewaile my sins, & hauing sorrowed for them, neuer henceforth to commit them; but with purpose of heart to cleaue vnto thee, walking constantly before thee in the waies of Christianitie, to the credit of the Gospel, and glory of thy great name. Indue me with sacred, diuine, and soule-sauing knowledge, blesse mee with faith in thy promises affiance in thy mercies, confidence in that grace which is brought vnto me by the reuelation of Iesus Christ, make me thankfull for benefits receiued, and louingly affected to my brethren.

Sequester my thoughts from worldly negotiations & earthly

ly affaires, that the cares of this life may neither choake the seed of thy word, nor hinder the efficacie of thy Sacraments nor crosse the end of institution, taking away (ô blessed Sauiour) the remembrance of thy death and passion: but let my heart be euer lifted vp vnto thee: by thy Spirit take from me earthly mindednes, worke in me all grace and enriching godlines. Let not my mind be intent on the outward signes, but the things signified: fixe my meditations on thy mercy in sending; thy iustice, in not sparing thine onely Sonne: and on his loue in assuming of my nature to do thy will, and suffer for me, to deliuer mee from thy wrath, hellish horror, and eternall damnation.

For

For this cauſe let me (deare Father) die daily vnto ſin, and liue vnto righteouſnes: labouring more and more to growe in grace, and in the aſſurance of thy diuine loue. And let the day of my communicating be a new departing of my heart, and aſcending of my ſoule vnto thee, that hauing my conuerſation with thee in heauen whileſt I haue my abode on the earth; beholding here thy face in righteouſnes, I may bee ſatisfied with thy Image, bleſſed and glorified, by a full fruition of thine eternally delightfull preſence of Glory. Grant this for Ieſus Chriſt his ſake, mine onely Lord and Sauiour. Amen.

A Prayer after receiuing of the Lords Supper.

ALl honour, glory, and heartie praise be giuen to thee Father, Sonne, and holy Ghost, for mine election, creation, redemption, iustification, sanctification, preseruation by thy prouidence, for my sustentation at this time, and spirituall refreshing by the precious body and bloud of thy deare Son Iesus Christ, whereby thou hast assured me of my incorporation into him, of my vnion and communion with him, and the washing away of my sinnes by his bloud.

Knit therefore my heart vnto thee, that louing thee for this thy grace, I may resolutely

reſolutely ſhake off all impediments, careſullie redeeme all occaſions, and gladly embrace all opportunities of doing good.

Worke in mee a daily increaſe of ſauing faith, that I may laie hold of Chriſt, lodge him in mine heart, apply him to my ſoule, cleanſe my ſelfe from all filthineſſe both of fleſh and ſpirit, perfiting my holineſſe in the feare of thy name.

Hauing repented, and beene reconciled to thee, let me not prouoke thee by ſinning againſt thy diuine maieſtie, but aſſiſt me by thy Spirit, that for the time to come, I may keepe my ſelfe vnſpotted of the world, and watching ouer my thoughts, words, and

works,

workes, I may spend the remainder of my daies in thy worship, seruing thee in holinesse and righteousnesse all the daies of my life, bringing glorie vnto thee by my pious conuersation, that at the hower of death I may bee receiued into thy ioy and glorious presence: to behold thy maiestie, and sing praises to thee for euermore for thy mercie in Iesus Christ, thy Sonne, and my alone Sauior. Amen.

A Prayer for a woman great with child.

O Moſt gracious God and mercifull Father, thou that haſt taken from me the reproach of women, and haſt cauſed me to be fruitfull vnto procreation, aſſiſt with thy bleſſing, thy weake and vnworthie ſeruant, at the time of birth let the power of the moſt high come vpon me, and thy Spirit ſtrengthen me, that my ſpirit may neither faint, nor my faith faile me, but that if I die, I may be aſſured of my ſaluation. Although my ſinnes haue deſerued, that thou ſhouldeſt deſtroy both bud and branch: root

root and tree, fruit and floure, yet I beseech thee for Iesus Christ his sake, vouchsafe me health and helpe from thy holie place, and euermore mightilie defend me, that being preserued in safetie vnder the wings of thy fauour, I may be of strength to bring forth that which I haue conceiued, to the comfort of thine handmaid, and glorie of thy name.

Grant mee good Father, that the child vnborne may come into the world, not as an vntimelie birth, without life, sense, and motion; but well proportioned according to thine Image, with perfection of all parts, naturall, comelinesse without deformitie.

Sanctifie the same in the wombe like *John* the *Baptist*, and

and from the wombe let it grow in grace, that as a child of a heauenly Father it may be zealous of good workes. O Lord thou art my rocke and fortreſſe, my Caſtle and defender, my God in whom thy ſeruant truſteth, let not my ſoule faile in theſe her requeſts and ſuits: grant me not my deſerts, but my deſires, for Ieſus Chriſt his ſake, Amen.

20 MA 59

The Child-beds womans Thanksgiuing.

THine holie name ô heaheauenlie Father be glôrified, as for all thy mercies, so for this my temporall deliuerance. Cause me to expresse my vnfained thankefulnes by my seruiceable obedience; let thy goodnes continued to me, make me more good, and thy manifested fauour the more gracious. Shed abroad thy loue in my heart by thy holie Spirit, that I may loue thee againe, and in loue feare thee; and in a filiall feare, obey, and glorifie thy maiestie by my religious conuersation, that in life thou maist be my God, in

and from the wombe let it grow in grace, that as a child of a heauenly Father it may be zealous of good workes. O Lord thou art my rocke and fortreſſe, my Caſtle and defender, my God in whom thy ſeruant truſteth, let not my ſoule faile in theſe her requeſts and ſuits: grant me not my deſerts, but my deſires, for Ieſus Chriſt his ſake, Amen.

20 MA 59

The Child-beds womans Thanksgiuing.

THine holie name ô heauenlie Father be glô-rified, as for all thy mercies, so for this my temporall deliuerance. Cause me to expresse my vnfained thankefulnes by my seruiceable obedience; let thy goodnes continued to me, make me more good, and thy manifested fauour the more gracious. Shed abroad thy loue in my heart by thy holie Spirit, that I may loue thee againe, and in loue feare thee; and in a filiall feare, obey, and glorifie thy maiestie by my religious conuersation, that in life thou maist be my God, in

in death my deliuerer, after death mine eternall rewarder, and that for Iesus Christ his sake, thine onely Sonne, and mine alone Sauiour, Amen.

FINIS.

20 MA 59